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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

RELIGIOUS TENDENCIES IN ITALY.

The historian of the present Religious Reform in Italy will have to take note of two distinct movements,—the one wider and more superficial, the other narrower and more profound: both, however, progressive; both tending, under God, to the same great end. That which flows in the more contracted channel, yet ploughs its way more deeply through the heart of Italian society, is the evangelical movement, strictly so called; the work of God's grace in human souls, the work in which the Holy Ghost is the great agent, in which the incorruptible word, read or preached, is the instrument, and by which living stones are built into the spiritual temple where spiritual sacrifices are offered unceasingly to the Lord of Salvation. And the other movement—not so much of God as overruled by God, tending to the same end, but less because man proposes than because God disposes—is the agitation of the religious question in public opinion, the shaking of that opinion in its old beliefs, the freeing of it from inveterate prejudices, and the disposing of it to recognise as possibly good, and at all events fairly to protect and shelter, novelties in religion which it had been taught to regard as blasphemous and fatal. This latter movement has advanced in Italy with wonderful rapidity, since the revolutions of the last decade have given it impulse and freedom. And it is every day advancing. The truly Christian worker watches it with deepest interest, not unchequered with anxiety; his confidence is that the minds that are propelling it are themselves unwittingly under the control of Him whose providence and spirit work harmoniously to the same great issues. To this outer wider movement, the blind obstinacy of our adversaries themselves contributes not a little. The encyclical of Pio IX. is but the loud dogmatic enunciation of the position taken by the Romish priesthood, and especially the higher clergy, from the first outbreak of the revolution that has made Italy what it is. In fact, more than anything else, the encyclical is a rallying cry by which the Pope seeks to recall those of his troops who seemed to be dangerously parleying with the foe, and so to give, once more, that compactness and unity to his sacerdotal phalanx which all the traditions of the Papacy would teach to be invincible. The whole thing is what we call here an affair of *sagrestia*. Pio IX. & Co., when they bottled and labelled in their famous eighty-two phials all the heretical poison of their ecclesiastical pharmacopœia, were thinking, not so much of the reprobate world outside, as of the defaulters and trimmers within their own camp. Take the journals and speeches of Passaglia, on the one hand, and the programmes of the Clerical Emancipation Society of Naples, on the other, and you will find in them, *verbatim et literatim*, almost all those propositions, the fulmination of which as heresy has excited so loud an outcry from the scandalised civilisation of Europe. Nothing is so blind as ecclesiastical hate; nothing so narrow, so walled up from all the sympathies of the great human society, as ecclesiastical polemics. It is quite possible that the famous anathema which declares the eldest son of the Church to have founded his throne on blasphemy, and consigns to eternal damnation the people who recognise his right to rule, may have been launched, not so much at Louis Napoleon or Victor Emmanuel, or any other monarchs who base their authority on the grace of God and the popular will, as at a company of obscure Neapolitan ecclesiastics, who have ventured to propound so amazing a doctrine in an obscure journal which finds few readers outside the little coterie it represents. Be this as it may, whether the Pope and his advisers contemplated or no the echoes their thunders would waken up in the profane world that goes its own wilful way, on the other side of the Church walls,—it is certain that the encyclical has contributed not a little to deepen the rapidly growing convic-

tion of thoughtful Italians, that the religion of Rome is incompatible both with progress and liberty in general, and with Italian liberty and progress in particular. In fact, to judge from the tone of the press, that conviction was formed and fixed already, and the additional proof afforded by the Encyclical was more than superfluous. For that tone has had in it more of contempt than of anger, and more of indifference than of either contempt or anger. I do not hesitate to say that England with her three centuries' schooling in Protestantism, and France with her Gallican liberties and century of Voltairianism, have both of them given to this musty redaction of mediæval doctrines a far larger share of public attention than our newly-emancipated Italy. In fact, diatribes against the papacy, in its present form, are no longer relished as they were, not because any step has been taken towards conciliation, but because the conclusion is foregone; there is neither profit nor excitement in "fighting extinct Satans."

"Have you Signor ——'s last work?" said a friend of mine the other day to a colporteur, alluding to one of the new controversial treatises on the papacy.

The man drew up his hands and shoulders, and drew down the corners of his mouth, as only an Italian can.

"Won't sell, sir. The people say they know all about that, sir; and want *qualche cose di nuóvo!*"

Another sign of the same direction of public opinion, is the language of the press on the subject of the secularisation of ecclesiastical property. With the exception of a few notorious organs of the priesthood, the entire journalism of the country has been, not only abreast of the Government, but in advance of it, upbraiding its slowness, reprobating its exceptions and reservations. The *Perseveránza*, the most respectable and influential newspaper of northern Italy, has even admitted an elaborate series of articles which have advocated nothing less than the entire abolition of ecclesiastical endowments on the part of the state, and the abandonment of every form of religion alike to the "voluntary contributions of the faithful." The influence of the priest upon the education of youth is also largely occupying the attention of the press. More than one journal has been started with the entire exclusion of the priest from all public schools and colleges, as the first and principal article in its programme. At the beginning of the present scholastic year, the municipality of the little town of Asola, situate on the confines between Lombardy and Venice, actually passed a resolution by which that exclusion was made law, so far as its own public schools were concerned. It must, however, be remarked here, that the arguments employed on this question would exclude all religious teaching whatsoever from public education, and for the priest with his perversions would substitute the sceptic with his negations;—another important reason, by the way, why the evangelical movement should throw as much of its life and energy as possible into the educational department.

Writing, as I am now, of the influences favourable to the religious reform more or less directly at work outside and beyond the simple straight course of the word of Life, preached or read, my sketch would be very imperfect if I were to omit all mention of the reforming movement within the Catholic Church itself. The movement is multiform; in its van, and forming certainly by far its most potent and promising brigade, are marching those who recognise, as the exponent of their opinions, the *Esaminatóre*, a journal published in Florence, and edited by Professor Bianciardi. According to this journal Peter was *primus inter pares*, and the Pope *is* the heir of his prerogatives; the Romish Church is the Catholic Apostolic Church, though overgrown with corruptions and abuses; and if she would purify and prune away these corruptions and abuses, and despoil the Pope of all that has been added to Peter's simple primacy amongst brethren, the compilers of the *Esaminatóre* believe in the vision of a Church, *one* in the unity of its visible head; *free* in that its hierarchy will be freely elected from below, not imposed arbitrarily from above; *Apostolic*, as tracing an unbroken lineage to the Prince of the Apostles; *Universal*, because its purity and grandeur will attract the willing homage of all Christendom, divided now for lack of such a conciliating mother's voice; *Eternal*, because founded on the rock against which the gates of Hell shall not prevail. A magnificent vision, truly; lacking but one thing—the breath of God—LIFE! For when the one universal Church appears, as appear we believe it will, will it not be by the coming together of all the *Life* which the Spirit of God has kindled in individual human souls the wide world over? Will it not be the perfected life within, that will manifest itself outwardly in the perfected form? And when we begin with moulding the form, and saying to ourselves such shall be the fashion thereof, do we not show that it is not of the living spiritual Church we are thinking, but of such a dead aggregate of men with a certain uniformity of creed and worship, as is in fact this very Church of Rome? It is for these and similar reasons that the men of the *Esaminatóre* school seem to me to be coadjutors of the Reform, rather than Reformers in the grand old sense of the word, as we apply it, for instance, to a Luther, a Melancthon, or a Latimer. These men started with life, life in themselves, life in the doctrines they preached, life in the effects they wrought. Had they attacked the celibacy of the priests, or the primacy of the Pope, instead of preaching justification by faith; had they theorised about the constitution of the Church instead of seeking to bring men to Christ, and so to create first the Church to be constituted, they would not have effected the work they did.

I have written at some length on the subject of the *Esaminatóre*, and the position it takes up, because I am disposed to think that the large majority

of such thoughtful and educated Italians as have not given up Christianity altogether, and do not, on the other hand, like Manzoni, piously shut their eyes and open their mouths to receive all that mother Church may send them, are looking for some such solution of the question as this. The class is not perhaps numerically large, but it is important, both for ability and character. They too are contributing to the great work, but not so directly as they believe. I do not think they can remain long in their present position; but would to God that now, in the hot crisis of the struggle, their vigorous tongues and pens were employed in proclaiming the truth which is life, and in forming thus the Italian Church of the future, instinct with the Spirit of God, and beautiful with the dew of youth.

A word has lately been adopted into the Italian language, significant at once of the advance made by this country in the usages of a people constitutionally governed, and of the model from which those usages are taken,—the word *Meeting*. A sort of constitutional agitation has been got up, perhaps for the first time in the history of Italy, for the purpose of supporting Vacca's measure for the secularisation of ecclesiastical property. Public assemblies have been held in all the large cities, and even in most of the provincial towns, and the title *Meeting* has been applied to them, to indicate their peculiar character, as a means of exerting the pressure of the popular will upon the legislature. These meetings have been attended by large enthusiastic audiences, and the speeches of the orators have generally gone far beyond the limits of the cautious measure proposed by the Minister of Grace and Justice. With the ecclesiastical properties' question has, curiously enough, been invariably combined another, that of the abolition of capital punishments, and the combination makes it the more evident, that the agitation is peculiarly the work of *Young* Italy. Indeed it is not easy to attach too much importance to these meetings. Both speakers and hearers belong almost exclusively to certain special classes of the community. Garibaldians and republicans, students in the universities and lyceums, operatives, with a good sprinkling of journalists and literati,—such are the principal elements. Nor does the almost universal advocacy of Vacca's measure, on the part of the periodical press, warrant any more sweeping conclusion as to the extent to which such sentiments prevail. For it is a very remarkable fact, that the journalism of Italy is, to a great degree, in the hands of the classes just mentioned. The aristocracy, the wealthy burghers, do not write, nor does the popular press reflect, their modes of thinking, political, social, or religious. Amongst these classes, so influential at the seat of authority, the *Armonia*, the *Civiltà Cattólica*, and other ultra-papal journals, find their chief subscribers, and it is rather these that must be considered as exponents of their opinions.

For this reason it by no means follows that, because a measure has been universally clamoured for or against by the press, it will be adopted in the one case, or rejected in the other, by the Government. Never before, perhaps, did the popular voice so loudly and widely declare itself in favour of any measure, as in the present instance for the suppression of religious orders, and the appropriation to secular uses of ecclesiastical endowments; yet it is very doubtful whether the measure actually before Parliament, a measure by no means ultra, will not undergo serious restrictions before becoming law. The priests are labouring hard, and in spite of the "profane and licentious" press, the priests have many ways of touching the springs of Government.

It is surely an illustration, either of this secret influence of Rome upon public men and measures, or of the extreme timidity with which the Government shrinks from coming to an open rupture with the Pope, that, as the telegram of to-day informs us, a royal decree gives free course throughout the realm to the papal encyclical and sillabus. Surely this is an ignominious close to the contemptuous clamour of the press; to the decree of suspension, and to the criminal process already set on foot against such of the bishops as had already, in spite of such suspension, permitted the publication in their dioceses of the offending documents.

Only a few days back the Bishop of Mondovi was sentenced to three months and a half imprisonment for his over zealous precipitancy. Will the sentence have course, or will the royal *exequatur*, now promulgated, rob the episcopal aspirant of the aureole of martyrdom?

Of direct evangelical intelligence I have not much to send. Hitherto, and wisely perhaps, the work of evangelisation has been almost exclusively confined to the cities and large towns. And doubtless, apart from the importance attaching to the towns as centres of influence, peculiar difficulties stand in the way of the extension of the work to the country villages. Here, generally speaking, the priest is omnipotent: through the confessional he knows all, regulates all: and when spiritual terrors fail, his intimacy with the employers of labour, and the entire dependence of the peasants upon these employers, place another weapon in his hand, which, as our experience teaches us, he is pitiless in using. Add to all this, that the mind of the villager has been studiously pre-occupied with the darkest and most malignant representations of Protestantism, representations which he has no means of correcting by reading or travel. Yet it would seem, from the few instances in which the experiment has been made, that where access can once be gained to a village community, and the truth, as preached by the evangelicals, be fairly presented, a soil is found, more fertile because more honest, than amongst the corrupt and scoffing inhabitants of the towns and cities. In these simple souls the deep inherent want that attests the existence of a God and of a future state, has not been quenched by practical vices, or speculative scep-

ticism. Those religious instincts, powerful though perverted, which crowd the rude village church when the city cathedral is deserted; which preserve in the country as matters of grave interest all those grosser mummeries of Romanism, that are fast dying out under the ridicule of the town; that very simplicity and religiousness of spirit which makes the poor peasant scrupulous in those vain practices that constitute his religion,—the only religion he knows; seem to lead him to a more prompt and hearty recognition of the truth as it is in Jesus, when once that truth has been fairly unfolded to his understanding. That such should be the case would seem natural beforehand, and facts confirm it. Not far from Milan is a village called Caravaggio, famous throughout Lombardy for its sanctuary of the Madonna. Hither the Gospel message was carried about a year and a half ago, and promptly and joyfully received by a goodly number of the villagers. From that time to this a flourishing Church has existed, remarkable for the unity, consistency, and stedfastness of its members. They are the poorest of the poor; in the winter season, especially, they have to suffer terrible hardships; these hardships, common to all the labourers of the soil in the country districts of Lombardy, have in their case been aggravated by the harshness of priest-ridden employers and landlords; yet no one has drawn back, no one has complained. When the evangelist looks round upon his congregation of eighty or a hundred souls, he sees many a face whose gaunt and pallid lineaments tell plainly of hunger, yet none speak of their distress; instead of unmanly whining and solicitation, he hears only expressions of thankfulness and affection.

A similar simplicity and promptitude in embracing the truth has been displayed more recently in the case of a village called Mezzano, in the neighbourhood of Parma. In this village, all through the summer months, a service had been held in the open air, conducted by an evangelist from Parma. On Sunday the 5th inst., after careful instruction, &c., at the earnest request of the new converts, it was determined to receive them formally into the communion of the visible Church, by administering to them, for the first time, the ordinance of the Lord's Supper. It was a high and solemn festival for these poor villagers. Long before the arrival of the minister, groups had formed along the Parma roads, awaiting the coming of the *vettura*. The preaching-place, a rude "upper room," to which you ascend by a ladder, was crowded with people, all standing, for chairs and benches had been removed to increase the space. The minister, taking his stand by an open window which looked out into the street, where a large concourse was also gathered, expounded to his audience, within and without, in simple earnest words, the way of salvation. Then begging those who were not fully decided for Christ, to abstain from that solemn act by which they would declare themselves His people, he called by name those who had been previously registered as candidates for Church membership, and had given proof of their sincerity. Four at a time they responded to his call, coming forward to the front of the table on which the bread and wine were spread, and declaring in the presence of the assembly that they accepted Christ as their only hope of salvation, and submitted themselves to His teaching and rule. About fifty thus entered into formal covenant with their Saviour, and no one who witnessed the deep and solemn emotion depicted on their countenances, and revealed in their whole deportment, could doubt of their sincerity. It was a touching scene! Who can doubt but that in many a village and hamlet of Italy it might be repeated, could an "entering in" be only effected, and the truth of the Gospel be presented in its simplicity and purity to the minds of the inhabitants?

ITALY, *February*, 1864.

GLIMPSES OF CHRISTIAN WORK IN THE EAST DURING THE AUTUMN OF 1864.

BY THE REV. A. W. THOROLD, M.A. (RECTOR OF ST. GILES).—PART III.

FROM Nazareth to the sea is a ride of about five hours, at first among gentle hills in partial cultivation, then across Esdraelon; in autumn a dry stubble-field, but, when I first saw it, in spring, waving with crops yellowing for harvest.

On coming down into the plain, Carmel is right in front, disappointing in its height, which nowhere exceeds 1800 feet, and towards the south sinks to 600. It is of oolite, abounding in caverns, and with shrubberies of thick brushwood, relics of "the forest of his Carmel."

Caiapha, at which some of the steamers call for mails and passengers, is an insignificant town at the foot of the mountain, and a dreary exile for our intelligent English consul. The Kishon, a brisk and somewhat deep stream, even when we crossed it at the end of the dry season, flows northward of it into the Bay of Akka, which in the time of the Crusades, and also within our own memory, has served as a milestone of modern history.

Some of my readers will remember the high-sounding sentence with which Gibbon, in his account of the final destruction of Acre, concludes the fifty-ninth chapter of his history, and the narrative of the Crusades. "By the command of the Sultan the churches and fortifications of the Latin cities were demolished; a motive of avarice or fear still opened the Holy Sepulchre to some devout and defenceless pilgrims; and a mournful and solitary silence prevailed along the coast which had so long resounded with the world's debate."

But the "world's debate" never ceases in Palestine. Since Gibbon wrote, this solitary shore has once more resounded with the din of battle; another war has risen out of the Holy Sepulchre, though this time the Turks had Christians on their side; and probably that long strip of coast, with the bright sapphire sea that washes it, will at no distant time be the theatre of events which will shake the centre of the world.

A short night's steaming took us to Jaffa, and the old town shone pleasantly on us from its eminence over the water. Clearly it never can be a place of much trade, from the want of safe anchorage, and in rough weather, when the wind blows on the land, even the steamers do not venture to stop for the mails, so dangerous is the reef of rocks in front of the town. On the land side it is pleasant enough, with its famous orange gardens, from which fruit is exported to Odessa. Within the walls, it is a den of rubbish and smells, from which our only refuge was the sea beach when the heat was gone, and the sun was dipping into the golden water.

The old place is marked with the footprints of ancient times. From the days of Solomon it has been the sea-port of Jerusalem; and the cedar trees cut down in Lebanon for the Temple were floated past Tyre to be landed here. Jonah came to Joppa on his flight to Tarshish. It was continually taken and retaken in the great Roman wars. From the time of the Herods, Cæsarea diverted much of its traffic, and we do not read that St. Paul ever came this way. The Crusaders (among them Cœur de Lion) visited it. Here Napoleon poisoned his sick soldiers; and probably to eight out of ten travellers (the Prince of Wales among the number) it is the first sight and soil of Holy Land.

Our own subject, however, chiefly connects it with Peter's visit to Cornelius, as the place where God set his seal on Christian missions. Sitting one evening on the sea-shore, and looking northwards over the yellow sand, across which lay the Apostle's route to Cæsarea, I felt quite to understand (though indeed in a somewhat different groove of thought from St. Peter's) how hard a Hebrew must have found it to believe that there is no respect of persons with God. In places like these we come into contact with the dregs of human life, and the old question turns up, "Can any good thing come out of Nazareth?" No doubt national exclusiveness was the essence of the Apostle's difficulty, while with us it is the depravity of our nature in its most offensive form. Still he, too, may have asked himself (as we can fancy a missionary at Pekin doing), how any good could be made to come out of that corrupt Roman Empire, which had enslaved mankind, only to debase it; and all of us need to be reminded that God has His own in every place, whom He would have us seek and find in faith and patience.

Another consideration is perhaps worth suggesting, how far this part of the world has ever been Christianised at all. Mr. Merivale, in his Boyle Lectures on the Conversion of the Roman Empire, gives, as the last and fourth of the methods by which it was brought about, "the temporal success by which Christianity was crowned." It is sufficiently notorious from the Christian writings of those times, that when Christianity became the imperial religion, the spiritual activity of the clergy visibly slackened, and fresh tares grew up with the wheat to choke it. Mahommedanism had an easy triumph over those who can justly be said, not to have lost the truth only because they never found it; and in oriental Christianity, as now existing, whether in or out of the two great orthodox communions, there is not much that would be recognised either by St. Paul or St. John.

A conversation at the public table brought out

some interesting facts about the Jews, and their possible future in the land. It is certain that at the present moment they are flocking to Palestine in great numbers, and not only of the poor and infirm, but men with families wishing to settle. A steamer lately brought 150 at one time to Jaffa, where they inconveniently crowded the town; while at Jerusalem we were told that sixty families more than in the year before had come to settle there, and that there was no room for them. As an odd instance, moreover, of the singular excitements which disturb these people, a rumour was spreading through the place, at the very time of our visit, that Antichrist was coming, though what they understood by Antichrist, or how they were to know him when he came, or what he was to do when he did come, no one could tell me. "The Syrian difficulty" was also discussed, and the solution proposed that Palestine should be given up to the Jews to settle under the protection of the Great Powers. Though of course, as things now are, the Hebrew capitalists are not very likely to leave Paris and Frankfort and London, it is more than probable that they would advance money to their own countrymen. There is, however, a difficulty. On mentioning the idea to an experienced friend in Jerusalem, he instantly observed that for generations past the Jews have shrunk from hard manual labour, and that their habits and associations are essentially mercantile. They can superintend other men at work, but they have an hereditary dislike to being hewers of wood and drawers of water. Now it is certain that cultivation, capital, and good government would, with God's blessing, soon make Palestine again a land of milk and honey; but it is equally certain that there can be no cultivation without labourers; and if the Jews will not till the soil themselves, there is no one else to do it for them.

From Jaffa to Jerusalem is a ride of twelve hours, and the journey is usually broken at Ramleh, where there is fair accommodation at the Latin Convent; and a curious Saracenic tower to visit, with a fine view from the summit. Here we were in the great maritime plain, and in the ancient land of the Philistines. Our ride from Ramleh was very enjoyable. Starting about 2 a.m., that we might get among the hills before the sun grew hot, we had a cool ride in the quiet starlight, our horses moving rapidly and smoothly over the good road; and we ourselves, pleasantly stimulated by the ride in the dark, and by our approach to the city, mused and talked, and made plans for the winter at home. Occasionally we discovered the nearness of the desert when a whiff of hot air puffed in our faces. Then, on the principle of a douche bath, a breeze would come down from the hills, and blow the heat away.

Before daybreak we began our climb. At first the path was narrow: and it was awkward to meet a heavily-laden camel. But labourers were widening and improving it in bad places, and really great pains have been taken by the local government, both by the erection of houses of refuge at regular intervals, and by the establishment of a night patrol to make the journey safe and easy. Presently the country opened out into wild mountains, burnt in with reddish brown, and our road became rather more tedious from our seeing it so long before in the distance. Only one village lay on the route, but several wells. The first symptom of approaching the city was a youth who pressed on us the card of an hotel. Then on our right a blue mountain wall came into view, which I felt sure was the Pisgah range. Then in front a considerable town on a hill, with several minarets and domes cutting the sky-line: and a yet higher hill rising beyond it on the other side surmounted by a tower. Yet so different is the look of the place, according to the route by which it is approached, that I did not at all recognise what I was actually seeing. Then suddenly we dipped down on an enormous pile of white building, which seemed to have sprung out of the earth, since I was there before; and when we heard that this was the Russian convent, which goes by the somewhat grating name of the New Jerusalem, we knew that we had come at last to the city of David.

Jerusalem, from its extreme antiquity, its remarkable position, and its incessant points of contact with the history of the world, has an interest of its own, even apart from its sacred character. When, however, we consider it in relation to the kingdom of Christ, it is the most interesting place on the globe, taking precedence both of Athens and Rome. A city which, as Mr. Grove tells us, has undergone seventeen sieges and twice been razed to the ground, and been successively the prey of Assyrians and Greeks, and Romans, and Turks; which to the student of secular history recalls the names of Alexander, and Pompey, and Titus, and Adrian, and Omar, and Godfrey de Bouillon, and Saladin; which to the Christian suggests the names of David and Solomon, Hezekiah and Isaiah, the Lord Jesus and the Apostles, is indeed the centre, or as it has been quaintly called, the navel of the earth; we all feel there is no place like this one,—where our redemption was achieved, and the Church of Christ was born.

Inside the town, with ideas, of what it ought to be, imported fresh from England, it is very difficult to believe that it is Jerusalem. The third-rate bazaars fail to impress the traveller with its importance as a metropolis. It has no dignity conferred on it either by fine buildings or spacious streets, or rushing crowds. The wretched lepers, who have a kind of colony of their own away from the rest of the world, but within the walls, are a most painful spectacle, and make one earnestly wish that some Sir Moses Montefiore may presently build them a retreat. The hotels are fair. As to the "Loca Sancta," they are so numerous, and so extravagantly improbable, that the traveller is soon compelled to bid the guide hold his peace, and cease from fables which irritate English sense. Of

late several new buildings have been erected, which give the place a look of whiteness; and owing to recent scavengering activities of the Pasha, there is a general cleanness and decency which distinguish it creditably from other Eastern towns.

Perhaps the most complete external view of the city is on the top of Scopus, from which Titus surveyed it before the siege, and which with a double view calls up a double set of associations. Eastward the eye looks down on the Dead Sea steaming with heat, and the blue mountains of Moab sublimely inaccessible, and the Jordan rushing to its sudden death, and the Mount of Temptation, one out of many conical and burning hills, and Jericho, where there are no palm-trees now, and right away north, fat and wealthy lands on both sides of the river, where the chosen people began to have a history because they conquered a home.

On the other side we looked upon the city sloping down towards the ravine of the Kedron, white and clear as if seen through a stereoscope, marked with prominent features which catch the eye and indent the memory. There is the Austrian consulate and the church of the sepulchre, and the white dome of the new synagogue, and the cypresses and lawns of the harâm enclosure, with the dome of the rock, and the El Aksa. Then, the tomb of David, far away in the S.W., over against Bethlehem, and in the north, on the very site of the Assyrian camp, the glittering Russian building recently erected, at a cost of 200,000*l.*, raised after the Crimean war by voluntary contributions throughout the empire, and which looks like a gigantic Malakhoff, from which every part of the town could be shelled into ashes. Beneath the walls is the long valley of Jehoshaphat, dotted with olive trees, and planted with gardens as of old. On the east rises Olivet; and the eye running on rests on the valley of Hinnom, passing over countless tombs, where Hebrews lay down to rest three thousand years ago. If there is any doubt as to the precise locality of Gethsemane, some thinking that the so-called garden is too near the public road, it is certain that somewhere close by, the Lord endured His agony. The beginning and the end you see from Scopus. The prayer of Moses that he might go over and see the land, the tears of Christ over the city He might not save, the terrible wrath of Titus; Joshua the historian of the first greatness, Josephus the historian of the final defeat; and at last, in the very city before you, a nation without a government, a religion without a temple, a country without an inhabitant, and a metropolis where its rightful possessors eat the dust.

Most persons have heard of the stones of wailing in the western wall, near its southern extremity, and perhaps a remnant of the original substructure of the Temple. Here, on Friday, the Jews assemble to pray and weep, in the notion that prayers uttered through the cavities in the masonry have a speedier journey to Heaven. On some occasions the wailing is bitter and genuine, possibly the fervent emotion of new-comers whose feelings are excited. Yet, even if affected, it testifies to the supposed propriety of sadness and penitence, which under existing circumstances it is thought decorous to feel. On the day of our visit it was unreasonable to expect much show of sorrow, as the most joyous feast of the year had come round, and it was impossible to have opposite sets of feelings in full play at the same moment.

The Feast of Tabernacles, which lasts seven days, and is celebrated in October, immediately after the Day of Atonement, is well worth seeing, for it gives a complete idea of religious mirth. After sunset we made our way through the Jewish quarter, and in a moonlight, which made everything glitter as with quicksilver, to the house of the Second Rabbi, where we waited in a room outside until the prayers were over. Then we were taken into a great booth, constructed for the purpose, of boughs, with windows let into it, and lit up with abundant lamps. Here the Rabbi was sitting sideways in a sort of sentry-box, under a canopy of blue velvet, ornamented with gold. He was a kind, venerable-looking man, and has the reputation of being the only person in Jerusalem who understands the Kabala. Opposite us were the more elderly part of the congregation, several of whom took a part in the ceremony. On the other sides were the general spectators—all, of course, men—and the women peeped in at the windows, keeping out the air. But in front, squatting on the floor, like a bright tulip-bed, only not so quiet, was a host of noisy laughing boys, who shouted out the psalms with just a little too much vehemence, but whose bright handsome eyes sparkled like jewels. First there was singing, led by a kind of precentor, whom the boys evidently did not much mind. Then music struck up, and two of the older men, each with a lighted taper, came forward into the middle of the room, and danced with a quaint pleasantness in the very small space allowed them, between the boys' feet and our chairs. They passed and repassed each other, moving and bowing to the music, and evidently meaning to throw a religious feeling into it. One kind-hearted, merry-faced old man, went a little further than the others, and to the especial delight of the boys (for whose diversion it was evidently intended), gave his partner, neither so quick nor so active as himself, an occasional jog in passing, which imperilled both his lighted candle and his centre of gravity. Yet we observed nothing in the least undignified, or indecorous, or inconsistent with the plain intention of a religious merry-making.

From the Rabbi's house we went to the new synagogue, frequented chiefly by Polish Jews, where there was much more room, and where the festivity was of a more robust and noisy character. In the middle of the building was the orchestra, the musical instruments being drum, fife, and cymbal. At the end, against the wall, was a kind of box, or pulpit, occupied by some fine youths of fourteen or

fifteen, whose singing could easily have been heard on the Mount of Olives. In our first visit, we learned to appreciate the meaning of religious mirth, but here we understood what David did, when he danced with all his might before the Lord. Hearty, vigorous, joyful, intensely earnest was the dancing here—sometimes two together—sometimes in a long string of youths and men, who moved hand in hand round the synagogue, leaping and singing as they went. The people looked on and laughed, as if laughing was the right thing to do; and there was a freshness about the whole performance which indicated a kind of life in the spirits of the people; though, to be sure, it is no mark of religious activity to be merry at a merry-making, or to feel glad at having secured the harvest.

From Jews in their Judaism, to Christians with their methods of instruction and conversion, the transition is natural.

Among the first of the many useful and benevolent agencies at Jerusalem, and one which ought to enlist the sympathies of all classes, is the Hospital for Sick Jews, which is maintained by the London Society, aided by funds set apart for the purpose. At first it was superintended by Dr. Macgowan, but when he died, Dr. Chaplin took up his mantle, and it is difficult to speak too highly of that good man's kindliness, and industry, and skill. As an instance of the confidence reposed in him by the Jews themselves, I may mention that last year, when the physician of their own hospital was called away, they came to request Dr. Chaplin to fill his place. The hospital has a dispensary attached to it, and the wards are named after Old Testament Saints. During 1864, 375 sick persons were admitted into the hospital, and altogether about 5000 received medical aid. There is an early morning service for such as wish to attend it: and if the sick wish to be read to, their wish is complied with. Here, however, I may make the statement, to be repeated elsewhere, that not the slightest attempt is ever made to entrap or surprise the sick people into changing their religion. Indeed, it stands to reason that if this was practised, such a manifest unfairness would long ago have been discovered and resented by the Rabbis, and the hospital deservedly left to itself.

One other feature in the Mission should be noticed, both on account of its thoroughly practical character, and because it in some degree meets an objection recently made, on the score of the social gulf supposed to exist between the missionaries and the proselytes.

A so-called Sanatarium has recently been erected in the neighbourhood of Jerusalem, to which the missionaries and their families go out in the hot weather, visiting the city daily for their duty, but returning in the evening outside the walls. They actually occupy tents within the enclosure of the building: but each household has its own apartment in the house for its individual arrangements: and in the hall family prayer is conducted every evening, which the proselytes are invited to attend. Of course, both before and afterwards there are opportunities for intercourse. The money expended on this building has been a judicious investment, and the entire plan is due, if I mistake not, to Mr. Barclay, one of the Society's representatives, and minister of the English church. I am fearful of offending good taste, in fully writing what I feel with respect to that able and excellent clergyman. It may be sufficient to say that he fills a confessedly difficult post with a discretion and an earnestness which win for him the esteem and sympathy of his own countrymen, who visit Jerusalem, as well as the affectionate regard of those who labour at his side.

Once more, no one will wonder at my mentioning, last though not least, a weekly prayer-meeting in the Arab schoolroom, where Protestant Christians, both Jew and Gentile, English and German, meet together to ask God's blessing on the Church's labours here. The prayers were offered in four different languages: and, of course, where we could not follow the speaker, it was praying with the spirit rather than with the understanding. But it was impossible not to think of the upper chamber, ten days after the Ascension, where the Apostolic Church received the baptism of fire; and the conviction abides with me, as something worth going to Jerusalem for, that work, with such prayers to prevent and follow it, cannot possibly be in vain.

Then, over and above out-of-door preaching, both on regular and irregular occasions (which it is not necessary further to notice than with the remark, that the Turks give all the countenance and support in their power), there is an evening weekly class for inquirers, conducted alternately at the houses of friends of the Mission, and which is an opportunity for instruction, to those who come, like Nicodemus, to hear the way of God more perfectly. To those who are able to follow the different speakers through the Hebrew, German, Spanish, and Arabic languages, few things of the kind could be more interesting.

Mrs. Bailey's school for the children of Jewish proselytes is a touching sight. The little things sang the hymn, "I think when I hear that sweet story of old," and the words sank into the heart, when sung in Jerusalem by the children of Hebrews who had found Messiah. She has also, among other useful agencies, a working class of Jewesses, who come to her house to do needlework, for which they are paid. The Scriptures are read to them; but no advantage is taken of their being thus helped, to coax or frown them out of their faith.

I hope I may be permitted to add, that I never came across any one, who inspired me with a more entire conviction that he loved his work, and was doing it with his might, than her husband, Mr. Bailey, one of the missionaries of the London Society.

The Anglican Bishop was absent during my stay in Jerusalem, and his school was closed.

He is the only surviving member of the Mission,

who was in the city when I was there in 1848, Nicolayson and Macgowan having entered into their rest, and the other missionaries having returned to England.

To sum up the result of all I saw, I can only give my emphatic conviction that the missionaries of the London Society, as clergymen and gentlemen, would hold their own in any diocese in England; that their methods, so far as I saw them in operation, are sensible, practical, and fairly complete; and that they themselves go about their work, soberly, zealously, prudently, and in a spirit of prayer. Further, I feel sure that any one going there to examine the work for himself in a fair and kind spirit, desirous to ascertain the real condition of things, and especially wishing to feel towards the Jews in some degree as the Redeemer may be supposed to feel towards them,—though, indeed, he might wish to see some things modified, and, perhaps, others added,—could not feel anything like coldness or hardness to those who are striving to glorify the Saviour in the place where He was crucified; he would rather cheer, and bless, and aid them with Christian sympathy. Nay, if an Anglican, he would rejoice to see his own Church assuming her missionary character in the city, of which it has been said, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem:" and he would desire himself to have some share, however small, in a work which the Head of the Church will abundantly recompense, when He comes to crown His elect with their crowns of gladness.

When we approach the question of results (and who that is anxious about the sowing can be indifferent to the reaping?), we pass at once out of the sphere of visible, fallible human agency into the inscrutable dominion of the grace of God.

As a great prelate remarked the other day, "No society can undertake to promise so many conversions in return for so many pounds sterling. Ledgers of this kind cannot be kept, where success must be often invisible, sometimes protracted, always dependent, not on the will of man, but of God." For, in the noble language of Edward Irving, "The soul is a thing for the Son of God to conquer; the world is for Cæsar, or the son of Philip." What no one thinks it fair to demand at home, under smaller difficulties, cannot reasonably be expected abroad, under greater. Not a few faithful pastors in English parishes sorrowfully confess both to God and themselves and their friends, how little apparent good comes out of their best efforts. Yet their partial failure does not induce them to give up their task as hopeless; and public opinion, while it approves of their perseverance, would severely censure their despair.

The success is certainly small: smaller than I ever thought it to be, when looking at it from home.

It should, however, be borne in mind that in Jerusalem, which is the very fastness of Judaism, there is an enormous dead weight of opposition to the Gospel, which keeps back (we may reasonably suppose) many a timid inquirer from coming forward. For there is really nothing to get by becoming a Christian. A Jew is much better off among his own people, than he ever is among us. In renouncing his old faith, he loses all his friends, is probably divorced from his wife, and is left to starve. The sole temporal advantage open to him is the opportunity of earning a small pittance at carpentering in a humble workshop, where articles in olive wood are made for sale. It is even more to the purpose that there is no desire on the part of the missionaries to turn a nominal Jew into a nominal Christian. Sound and wise are Mr. Venn's words on the subject, but comforting also, and withal throwing a flood of light on the so-called scanty results of Protestant Missions, which some among ourselves need to perceive:—"All attempts to lay the foundations of a Protestant Mission without true conversions and spiritual life in individual souls will be as unsatisfactory and transient as those of Xavier and his followers. Christian education may be extended, a visible Church in all its completeness may be established, civilisation may be promoted by industrial institutions, but there may be no living Church. The conversion of the heathen is hard work, even when the word is accompanied with power and demonstration of the Spirit. For a season, especially in the early days of freshness and hope, the Mission may appear to flourish; but if the spiritual substance be wanting, the end will be, disappointment, failure, and too often the apostasy of converts." (Venn's Life of Xavier, p. 324). Our friends here desire to do work that will last when the Lord Jesus tries it by fire. The only result that they really care about is not a long list of nominal conversions, which, in the end, could only cause them sorrow and the Church scandal, but men and women begotten by the Word of God into a living hope, who shall be their joy and crown of rejoicing, when Christ comes to make up His jewels.

Before leaving the ground of the Jewish Mission, for some closing remarks on Mission work in the East generally,—to all, who feel doubtfully as to the wisdom and desirableness of attempting such operations, yet who seriously recognise the duty of missions, and who wish to have about them, in this respect, the mind of their Lord,—I would very humbly, but very earnestly, suggest these questions.

If any one really thinks that a Jew cannot be converted, Was not Paul a Jew, and yet the Lord Jesus Christ converted him? "Is the Spirit of the Lord straitened?" To those who feel that a Jew must be much harder to convert than a Gentile, I would first ask, is there anything in the Bible that says so? No doubt, every conversion is in a sense a miracle: yet we go forth among the masses of our heathen at home, confident that God is with us, and that our labour cannot be in vain in Him.

Besides, we should think it an infidel's sarcasm, not a Christian's difficulty, that we may spare ourselves the pains of attempting what is impossible." If any one suggests that, whether possible or impossible, their conversion will, as a matter of fact, never come to pass, St. Paul has said, "All Israel shall be saved;" a sentence which, while on the one hand it is a fair encouragement to those who are trying to save them, on the other hand lands those, who think they cannot be saved, in the serious difficulty of differing from St. Paul.

To the many who are disheartened and scandalised by hypocrisies and inconsistencies among them, while fully going the full length of their regret and disappointment, we cannot on that account give up the attempt to convert them, unless we are to apply the same rule to other nations also, and even to our own parishes at home. In fact this would be to give up the battle altogether, and let Satan through the gates into the city. To those who have a secret contempt and dislike for a Jew, without perhaps actually admitting it, we say boldly, that Jews are the kinsmen of the Lord Jesus Christ; and that an Apostle, pointing to their future conversion, has said, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" Finally, to all who in every place, secretly or openly, in word or in thought, doubt the usefulness of the work, and grudge the cost of it, I would earnestly submit the living appeal of a primitive missionary: "Why should it be thought a thing incredible with you that God should raise the dead?"

In my last paper I mentioned some hindrances to missionary success, which were very apparent to us as we passed through the land, and which should be weighed by all who would judge the matter fairly. And the first I would mention consists in the divisions and corruptions of the Christian communions as distinguished from any actual opposition on their part to Protestant work (alluded to in Part II.).

Few places in the world are so rich in historical associations, so suggestive of essential principles, so saddening in its evidences of the corruptibility of truth, and man, as the Church of the Holy Sepulchre.

A good man once said in my hearing, he wished he had never gone there. Looking at it in another light, he may be disposed to regard his visit as one of the most painfully instructive spectacles he ever beheld. It is true that, in some respects, it is humbling and saddening beyond anything of the kind on the globe. It is hardly too much to say that if on one spot more than another the Saviour is wounded in the house of his friends, it is on this holy ground, where He is supposed to have redeemed mankind.

Yet, if we wish to be made more thankful for our own pure faith, and our English Bible, and the clear light in which we are permitted to see God's face and will in Christ, then there is no place better than this for comparing what we have kept with what others have lost,—our doctrine with their tradition; for distinctly seeing how easy it is to drift away into anything, if we once lose the mooring-ground of the Bible, and that of all holy places (in a felicitous quotation borrowed from another), it may truly be said, "He is not here; He is risen."

I paid two visits to the Church—one when it was empty and quiet—with the object of studying its architectural and archæological treasures; the other in the dusk of evening, when service was going on, and I could see without being seen. Perhaps a greater contrast can scarcely be imagined than that existing between the plain and simple, but perfectly dignified, service of our English Church, and the pompous ceremonial, the robed priests, the silver lamps, and the fragrant incense of the services here.

It would be foreign to my object to attempt any description of the building, but I may remark two things—first, that as soon as it is possible to shake off the sad and almost indignant feelings that rush upon the mind of persons new to such things, it is interesting to watch with care and thought a service which millions of our fellow-creatures use thankfully and unhesitatingly as their way of access to God. Then, the devoutness of some of the worshippers was very touching, especially of the Russian peasants, who visit Jerusalem in great numbers, from the remotest provinces of the empire. Many whose minds are far more enlightened in doctrinal truth might well envy that adoring fervour of spiritual love, and be glad to borrow some of it for themselves. Surely no kind or just person will denounce or despise such worship as *all* idolatry. Mary Magdalene, who ignorantly wept because Christ was taken away, saw Him before the Apostles.

Oh, no! It is the system we mourn over; it is the Churches which recognise and sanction and practise such miserable superstition; it is the monks, who, with such grand opportunities for teaching and guiding the pilgrims, so far as we saw, were at no pains of the kind; it is the Greek Church (in this respect more culpable than the Latin) which still persists in the impious mockery of the sacred fire, and which, with almost nobler openings than any other Church in the world possesses here, where she should prize them most, flings them away.

Now, Jews and Mahommedans, when they see Christianity of this kind, turn away in disgust. Yet corrupted doctrine is not the only stumbling-block. Notorious to all the world are the heart-burnings and jealousies between the several communions, in which Christian monks have been known to fight with candlesticks snatched from the altar, and Turks have rushed in to protect the house of God.

Once more, it is a great advantage to be able to see clearly what we are bidden do, and what we may expect to do, and what we *must* leave to

God to do; what are our true methods; where are our sure hopes.

At the present moment the Bible is the most efficient missionary in the East, leavening the minds of the people with Divine truth, and silently appealing to the conscience of the reader, where fanaticism still forbids the sound of the living voice.

Dr. Sandreczki, one of the representatives of the Church Missionary Society at Jerusalem, whose missionary experience in Asia Minor, Mesopotamia, and Syria is second to none, gave us convincing instances of the willingness even of Pashas of high rank to discuss Christianity, and to read the Scriptures. While it was difficult for him to lay his finger even on one positive instance of Mahommedan conversion, he had much to say of the interest with which the natives listen to preaching, as well as of their anxiety to possess the Bible for themselves; and he described the language of mournful fatalism in which they freely confess that the days of Islam are at an end, and that Christianity will be enthroned on its ruins. The Bible is not only the handbook and the pioneer of the missionary, but it is his fellow-labourer.

The two societies in England which have the singular distinction of not only being auxiliary to missions, but also missionary societies themselves, are the Society for Promoting Christian Knowledge, and the British and Foreign Bible Society. Every shilling contributed to their funds goes to promote the kingdom of Christ abroad. I may add that three millions of people speak Arabic, and if the Bible is to be read, the natives must be taught to read it. But schools are useless without teachers, and to build schools without training teachers is to launch ships without providing seamen.

Oh, it is wonderful to see how, if God permits in one place His holy word to be attacked and misrepresented,—and Rénan's "Vie de Jésus" was selling for a franc and a half in Alexandria when I was there,—in another place He brings it into manifest honour, and uses it as the main instrument of His power.

Finally, missions, rightly regarded, are a sacrifice, a witness, and a seed. Just so far as we do our best to make them these, as we see that more than this only God Almighty can make them to be, will be our claim for a blessing on them and on ourselves.

They are a sacrifice, as it may be, of time, or strength, or money, or prayers, or even personal service for Him Who has said, "If ye love me, keep my commandments;" Who has plainly told us to preach the Gospel to every creature; Who, in bidding His Apostles commence from Jerusalem, could hardly have intended them to exclude the Jew; Who, in saying of Himself, "I am not sent but unto the lost sheep of the house of Israel," may be thought to have marked with peculiar honour His successors in the message to His own Royal seed.

They are a witness of God's will and nature and purposes to those whom He desires to save. It is at least something to tell men of a Saviour, even if we can do nothing more. Certainly (so far as we know) they cannot be saved if we do not tell them, and they may be saved if we do. Any how we have obeyed God, and delivered our souls.

Then they are a seed, which, if for a while it lie dormant, shall yet spring up after many days. Once more, to quote Mr. Venn, the reason of planting mission stations over the whole surface of the heathen world, rather than concentrating the entire strength of the Church in a few localities, is to "follow the Apostolic model, and in the principle of a living faith to lay wide and deep foundations for evangelising the chief heathen and Mahommedan countries of the world, in preparation for the time when the Church at home should awaken to its great responsibilities." Every voice speaking for Christ, every converted soul living for Him, nay, every leaf of printed paper stamped with the message of His truth, is, in the best sense, a seed corn cast into a wide fallow-field, which sown on the waters shall come up after many days.

But when shall that time come? and are there any breaks in the sky that herald the hastening dawn?

Surely we have some men among us who can look at the office of the missionary as "the highest preferment in the kingdom of Christ." Surely there are not a few who possess what have been truly said to be the missionary qualifications—"wisdom to address the worthiest people, entire dependence upon God, exemplification of the doctrine, and constant debates with the spirits of men,"—nay, in whose hearts the word of God, "at first a spark, then a burning coal, at length is a consuming fire; they must speak or they die, and, though they should die, they will speak."* And though Christian England needs rousing and stirring to the work, and in too much of a commercial and trafficking spirit almost reproaches the Church for labouring and travailing with souls that (through no fault of hers) will not be redeemed, it is unjust to say that we are altogether blind to our glorious opportunities and our enormous responsibilities; and followed by others who nobly vie with her, the Church of England leads the way.

The Psalmist's prayer must be ours: "And now, Lord, what wait I for? Truly my hope is only in Thee;" "Long sleeps the summer in the seed." We wait, as men of old, for the rivers in the desert, and for showers upon the thirsty grass. We believe that He who sent the Pentecostal blessing on the Apostolic Church when the time for her ingathering had come, will send it on us also when our time is come; when the soil, now being ploughed and sown, shall become white unto the

* Rev. E. Irving, "Missionaries after the Apostolical School," vol. i. 517, of the *Collected Writings of Edward Irving. Strahan & Co.*

harvest, and we shall reap the fields that we have tilled. To labour, as if everything depended on our own diligence; to pray, as if all we had to do was to ask, and all God has to do is to give, must be our one method; and who can do more?

So we go quietly on, nothing daunted, because we trust in Him, whose work we try to do, and whose love constrains us to do it.

"As truly as I live, all the earth shall be filled with the glory of the Lord." He is "faithful who hath promised," and on this word, as on a sure foundation, the house of our labour is built.

The Lord Jesus Christ also said, "My time is not yet come, but your time is alway ready," We cannot go faster than He means us to go. We cannot, we need not wish to hurry Him, who keeps His times in His own hand, and who can wait because He is Eternal.

"Be patient therefore, brethren, to the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."

THE CHOTA NAGPORE MISSION.*

ITS ORIGIN AND PRESENT NEED.

Although that indefatigable labourer in the vineyard of our Lord, Pastor Gossner, had always taken a lively interest in the spreading of the kingdom of Christ amongst the heathen, he had not taken any active part in the work before the latter part of his life; it was not before he had attained the age of sixty-four, when other people may consider it allowable to retire from the busy scenes of life, that he entered into this field of usefulness. He did so then, however, with a zeal which has rarely been equalled, and which has been crowned with eminent success. He was induced to take the step by several young men, who had been converted by his public ministry at Berlin, coming to him and declaring their ardent desire to be sent by him to the heathen to proclaim to them the Gospel of Christ. At first Gossner paid no attention to their demand, not believing it his duty to interfere with missionary societies, but at the repeated appeals of these young men, he made their request the subject of his prayers, and came to the conclusion that he must try what he could do for them. Many difficulties seemed to stand in the way. These persons were simple tradesmen, and had not received an education to fit them for the study of the learned languages, &c. Gossner stood alone, and was not possessed of any pecuniary means to provide the necessaries of life for them at home, much less to guarantee to them a continual support when labouring in distant countries. However, feeling it his duty not to discourage them, he exhorted them to continue to work at their respective trades, and to repair to him every evening at the close of their labours, when he would give them such instruction as would prepare them for their future work; undertaking, at the same time, to unite with them in seeking, above all, the blessing of the Lord upon their undertaking. Gossner soon became so struck with the earnestness of purpose which characterised these young men, that he found he could not do otherwise than promote their design. A young student of theology at Berlin offered to instruct them in the Latin language. Another teacher taught them English. In short, a suitable preparation, as to learning, was liberally afforded them; and when Gossner considered the time had come for sending them on their errand, a sufficiency of money was also supplied by his own congregation to afford the means for their proper outfit and travelling expenses to India. Gossner, however, told them plainly that they could not rely on receiving from him any regular support—that they must go out and labour in simple faith, and in the belief that the Lord whom they endeavoured to serve would not let them want the necessaries of life, but would give them their daily bread. And in such faith, and in full reliance upon the Lord, eleven missionaries set out in July, 1837, for Australia. Wherever they went they found a kind reception and the needful support. At home much attention had been drawn to the proceedings of Gossner. From different countries where he was known, contributions in money and articles of clothing were sent to him, so that he was enabled in great measure to supply the wants of his missionaries. Encouraged by the success, and as other young men kept offering their services, Gossner went on as he had done, preparing such of them as he deemed suitable for the work, and in 1840-1, he sent twelve young men to North America, from which country a call had been sent for them. At that time he received a visit at Berlin from an Englishman (Mr. Start, formerly a member of the society of Friends), who had entirely dedicated himself and his considerable property to the Lord Jesus, and who wished to labour for the conversion of the heathen in India. Start found the young men Gossner had under his care exactly suitable for his purpose, and chose a number of them, who accompanied him to India, and have all along received their support from him. The needful means still flowing in, and young men still applying to be sent out as missionaries, Gossner

* An article on the then condition of this mission appeared in Christian Work of last year (p. 296); but this sketch does not occupy the same ground.

felt it his duty to continue his labours, and, year after year, a number of missionaries were sent by him to different parts of India. Some of them entered into the service of the Netherlands Missionary Society, and were placed in the Dutch colonies of Java, Sumatra, Celebes, New Guinea, &c. In this manner Gossner was the means of sending out upwards of one hundred missionaries to different parts of the world; some of them are still active in the service of their Lord; others have gone to their eternal rest; and a few have returned home on account of broken health.

In the year 1844, Gossner sent a young minister and three young men, who had been trained as schoolmasters, to India, with no special direction where they were to settle, but leaving that to the direction of the Lord after their arrival. Obedient to these orders the missionaries, in walking the streets of Calcutta, frequently observed some very poor black people, different from the Hindoos, and who were employed in doing the meanest work. Upon inquiry they were told that these people came from the hilly districts north-west of Calcutta, and were of a different nation, called the Coles, and were in a very destitute and abject condition. The missionaries felt their hearts drawn out in such love to these poor forlorn creatures that they resolved to go to their country to endeavour to labour amongst them.

They were greatly encouraged by their friends in Calcutta, and also by the governor of the province. So they started in May, 1845, and travelled about 100 English miles before reaching the woody districts inhabited by the Coles. The Coles are exposed to every sort of cruel treatment by the zemindars, who often refuse them their hard-earned wages, and destroy the fruit of their fields. Their chief settlement is Chota Nagpore, and there Gossner's four missionaries settled down at a spot to which they gave the name of "Bethesda." The missionaries found the moral condition of these poor people to be worse than their outward circumstances. Their only religion was the worship of innumerable evil spirits (called Bongos). They had some notion of a good spirit, but said, "There is no occasion to worship him, for he does us no harm, but the evil spirits must be made favourable by sacrifices." Failure of the crops, diseases and all other misfortunes, are attributed to the devils, and it is the business of their priests to declare in every case to what particular devil the evil is to be ascribed, and to dictate the amount of sacrifice to be made. Nothing can be more horrible than the festivities that take place on different occasions. There is no connubial tie between them. A Cole purchases his wife, and when she ceases to please him he turns her off. If he has a deal of work to do, he takes two or three or more wives, if he can pay for them. The children grow up like the beasts of the field and with habits of the most depraved kind. It was among these people that Gossner's missionaries were the first to begin a work which has been abundantly blessed. They built a house and learnt the language. Finding no access to the grown-up people, they took six orphan children, cleaned their bodies from the incredible dirt and vermin which covered them, and endeavoured, with the utmost patience and kindness, to teach them. But nothing would avail with these children of the forest. They soon ran away; others were taken in, with no better success, and the greatest opposition was offered by the women, who declared that the whole intention of the missionaries was to capture their women and sell them as slaves.

To commence religious worship was out of the question. Few came at the urgent entreaties of the missionaries, and those who did paid no attention to their exhortations. Seeing their labours fruitless, the missionaries wrote to Gossner to ask leave to seek another field of labour, in which they might hope for better success. Gossner replied that they should stay where they were, and continue in prayer for these poor people, and added, "We shall here also pray more fervently." Being thus encouraged, they began to go upon the high roads and to distant places, speaking to the people wherever they met them about their salvation.

At last, in 1850, four men were observed to attend their preaching regularly, who seemed to pay some attention to what was said. One day these men remained after the conclusion of the meeting, and declared that they did believe in Jesus; but, added they, "Shew us Jesus, and we shall be satisfied." The missionaries explained to them the invisible nature of God, but the men persisted in their demand. They knelt down with them, imploring God to enlighten their minds, but they left and did not return for a long time. When they came again they begged to be allowed to be present at the English service with their European neighbours. It appeared they had an idea that at that service the missionaries would show Jesus to the lords of the country. Finding it, however, to be of the same simple character as that to which they were accustomed, they began to give a more attentive hearing to what was said to them. The Lord gave his blessing, and in a short time they broke caste, came to the houses of the missionaries, and took their meals with them. After receiving proper instruction, they were received into the Church of Christ. The news of this uncommon event spread like fire through the country. Every Sunday brought fresh crowds of people to the meetings for worship; and the number of those who sought religious instruction was so great that the missionaries were unable to satisfy all the demands made upon them.

Gossner was delighted when he received the news of this remarkable change, and his heart was filled with thanksgivings to the Lord. He made collections to build a substantial church at Chota Nagpore, to which he gave the name of Christ Church. A great deal of money was contributed by English

residents in India. In 1857 the number of church members had risen to 900, but in that year the frightful mutiny broke out in India. The missionaries were driven by the mutineers from their places of abode. Their premises were destroyed, with the exception of Christ Church, which remained almost untouched. Thus the assiduous labour of twelve years seemed to come at once to nought. The missionaries reached Calcutta in a most distressed state, having lost all their property. Mr. Schatz, the senior minister among them, repaired to Berlin, to lay the state of things before Gossner. He found him, now 85 years old, in a state of great bodily debility, being near his end, which took place a few months afterwards. Gossner had no hopes of seeing better times himself, and was unable longer to exert himself in a cause which was still dear to his heart. He was entreated by the missionaries to allow them to join the Church Missionary Society in India; but he hesitated, and shortly before his death he requested the Rev. Dr. Büchsel, at Berlin, to take the work in hand. Dr. Büchsel formed a committee of some of Gossner's most intimate friends, who had hitherto assisted him in his missionary labours, and under their direction Gossner's work has been continued ever since. Dr. Prochnow, who had been sent out by Gossner as a missionary nineteen years before, and had at that time returned from India on account of the broken health of his wife, was appointed secretary, and collections were made in support of the work.

When order was at last restored in India, and the missionaries were able to return to Chota Nagpore, they were highly gratified in finding that their poor converts, though cruelly persecuted, had again collected round the old spot. They had fled into the deepest forests and jungles, where some had died from want and suffering, but not one of them had apostatised. High prices had been set by the mutineers on the heads of the converts, but no treachery took place. They now set to work and restored the premises of the missionaries, and gathered round them in crowded meetings. The number of heathen who now broke caste and applied for religious instruction was reckoned by the thousand. At the end of the year 1862 the church numbered 1900 members, and those under instruction increased to such a degree that the present number of converts may fairly be reckoned at 5000 whilst it is calculated that about 20,000 of these poor despised people have broken caste, and are now ready to receive the Gospel. Truly the harvest is great, but the labourers are few.

The committee at Berlin have lately received a letter from the Bishop of Calcutta, informing them that he had been induced to visit Chota Nagpore, and that he was struck with astonishment at what he saw there. On one occasion he witnessed the baptism of 143 Coles. Upwards of 2000 native Christians were present. Great earnestness and devotional feeling were apparent, and a deep impression was made on the vast company. He praises the zeal and self-denying piety of the missionaries, but adds that their number is not adequate to the wants of the station; that they are insufficiently remunerated for their hard labour; and that if Berlin wishes to retain the honour of that most successful mission, and see it prosper, it ought to send out more labourers, and at the same time to make their situation more comfortable. The Bishop further says that if the committee at Berlin cannot afford to do so, the Church Missionary Society would gladly undertake the work. (The sum of 1000*l.* was kindly contributed by that Society about three years since in aid of the mission.) To the latter proposal the committee at Berlin cannot assent. They have received their charge as a legacy from Gossner, and believe it to be their duty to continue the work in the same spirit, and on the same footing as Gossner has set them the example of.

Six additional missionaries are about to proceed from Berlin to Chota Nagpore, and it is hoped that others may follow in the spring; but it does not appear as if any addition to the number of European missionaries which could be made would be adequate to the necessities of the case; and there is an urgent need for the establishment of a seminary for training native catechists, whose duty it should be to instruct their brethren under the inspection of the missionaries.

The cost of the Chota Nagpore Mission has been about 1000*l.* per annum, but a large additional expense is now being incurred; and it is hoped that the interest which the character and success of this mission are so well fitted to excite in the minds of Christians in England and elsewhere, will find expression in contributions of pecuniary aid.

P. S.—By the latest accounts 450 new converts have been received into the Church upon one day.

AMERICAN MISSION WORK IN SYRIA.

BY THE REV. DR. JESSUP.

The first mission to Syria and the Holy Land was that commenced in 1819 by the American Board of Missions. More than forty-five years have passed since that time. War, plague, and revolution have swept successively over the land, but the missionary work has gone steadily forward. Thirty-two missionaries, thirty assistant missionaries, and seven young lady teachers have been sent to Syria during this period, of whom ten missionaries, nine assistant missionaries, and one American young lady teacher are now in the field.

For years the work was necessarily one of pre-

paration. The land was sealed against the truth, and spiritually, morally, and socially dead. So great was the prejudice against the Gospel that it could only be preached in secret. The field had to be explored. Such men as Dr. Eli Smith, the companion of Robinson in his "Researches in Palestine," Dr. Jonas King, Dr. Goodell, and Dr. Thomson (author of the "Land and the Book") visited all parts of the land, ascertained the character of its various populations, then almost unknown, and the Gospel was proclaimed to multitudes.

It was not until after the expulsion of the former Emir Beshir in 1840, that missionary work of any kind could be done in Mount Lebanon, and the first believer, Asaad-esh-Shidiak, sealed his faith with his blood.

During the past thirty years the Word has been preached from Egypt on the south, to Aleppo on the north, and Nineveh on the east, in the Arabic language.

The oral preaching of the Word has been regarded as the divinely appointed means of spreading the knowledge of Christ, and all other means as only subordinate to this. Yet these subordinate agencies have their place, and they have not been neglected.

1. The Press has proved a mighty auxiliary in the diffusion of light and knowledge. More than seventeen millions of pages of Arabic books and scriptures have been printed in Beirut and scattered over the whole East, besides the thousands of Arabic Bibles printed by the British and Foreign Bible Society in London. Between fifty and sixty different works in Arabic have been issued and sent to Egypt, Jerusalem, Tyre, Sidon, Mount Lebanon, Damascus, Antioch, Aleppo, Mosul, and Bagdad, and some even to India and Central Africa. The whole country has been supplied with school-books, and a taste for reading thus created in the minds of the rising generation.

2. The translation of the word of God into Arabic was commenced in 1848, by that eminent scholar and missionary, Dr. Eli Smith, and continued after his death, in 1857, by Dr. Van Dyck, who possessed peculiar qualificatious for this difficult work. After sixteen years of constant labour, in which all the Arabic-speaking missionaries in Western Asia and Northern Africa have assisted, this great work is now completed, and 43,000 Testaments and parts of scriptures of this new translation have already been put into circulation. Dr. Van Dyck expects soon to leave for the United States, to superintend the electrotyping of this new Arabic Bible in general editions, by the American Bible Society.

3. In the cause of Education, both male and female, the mission has laboured assiduously from the first.

When the missionaries first came to Syria there were neither books nor readers. The few Moslem and Maronite schools were purely of an ecclesiastical character, and the only books used were written in manuscript. The missionaries prepared books, printed them, and then taught the children to read them as they had opportunity. As long ago as 1835, the lamented Mrs. Sarah L. Smith had eighty-five girls under instruction in Beirut, and there were other schools, numbering in all above 320 pupils, of whom a considerable portion were girls. In 1836, Mrs. Dodge had a class of twenty Druse girls in Abeih, in addition to Mrs. Smith's interesting school in Beirut. From 1840 to 1860, with the exception of the time when war and pestilence suspended all labour, the various schools of the mission were steadily maintained. In 1840 there were forty-four pupils in the Young Men's Seminary in Beirut, taught by Mr. Hebard. Mrs. Hebard, assisted by an English and an American young lady, devoted herself to female education, and the number of girls in the schools, which in 1840 was eighty-one, increased in 1841 to upwards of 100. At the same time a number of native girls were being trained in various mission families, with special reference to becoming teachers. The various schools of the mission extended to Mosul, Aleppo, Antioch, Tripoli, Beirut, the Lebanon villages, Sidon, Tyre, Hasbeiya, Galilee, and for many years to Jerusalem and Bethlehem.

The average number of boys in the schools for the twenty years from 1840 to 1860, was 378 each year, and the average number of girls was 128. The highest number of boys in any one year was (in 1858) 797, and the highest number of girls (1857) 277. The amount expended for education in this period, including the two seminaries, male and female, was about 15,000*l.*, exclusive of the cost of labour expended in the preparation, translation, and publication of school-books.

The seminary for young men in Abeih, under the care of Rev. Mr. Calhoun, was commenced in 1847, and has continued up to the present time with an average attendance of from twenty to twenty-five young men.

The Female Seminary, established at the same time by the lamented Dr. De Forest, continued for about ten years, with large classes of native girls and young women, who were thus trained for future usefulness.

It may be safely said that thousands of boys and hundreds of girls have thus been more or less instructed, who are now grown or growing up, and are giving an impulse to those around them in favour of education, or are aiding, as teachers, in the education of others.

The Abeih seminary, under the charge of Mr. Calhoun (who is well known to many in England), has sent out a multitude of educated young men who are now engaged in the various walks of active life. Some are preachers, some teachers; others doctors, merchants, or dragomen. A large number of the leading young men in Syria have been educated to a greater or less extent in the seminaries and schools of the mission.

As has been already stated, female education has been regarded as a matter of primary import-

ance from the outset; but it was no easy task in those early days. The prejudice of the people against the education of girls was strong and almost invincible. Within the past ten years I have heard a man say that "he would as soon think of educating a *cat* as a girl." It was the custom, and it still exists in many places, for the women of the vicinity to assemble and condole with the mother who had been so unfortunate as to give birth to a daughter. A man, who had a large family of daughters and one little son, told me when I asked him how many children he had, that *he had but one.* "But whose children were those I saw running as I entered the court?" "Oh," said he, "those were *nothing but girls*, and *I don't count girls.*"

When Mrs. Smith, in 1835, succeeded in gathering *eighty-five girls* into Protestant schools, her success was more astonishing than would be the gathering of five thousand girls into schools in 1865. One of her pupils is now the wife of Mr. B. in Beirut, who has established on his own premises a High School for boys, in which there are now gathered *one hundred and fifty* pupils of all the various religious sects of the Church.

Mrs. B. has sons and daughters grown up, three of whom are engaged in teaching in this High School, thus forming a *second generation* of native teachers, as fruit of the labours of missionaries now gone to their rest. Several native girls were trained in the families of missionaries.

Mrs. Whiting, at first in Jerusalem and then in Beirut, trained up five young girls, who are grown up to womanhood, some of them married, and all filling stations of usefulness. One is the wife of the Jewish missionary in Corfu; another, wife of the Scotch missionary at Aleppo; a third, teacher in the Prussian Deaconesses' Orphan House in Beirut; a fourth, governess in a European family in Cairo, Egypt; and the fifth, preceptress of the Native Protestant Female Seminary in Beirut. Of this seminary I will speak more fully hereafter.

Of the young women trained in the female seminary of Dr. De Forest and by Miss Temple, Miss Cheney and Miss Mason, who succeeded him, time would fail me to speak particularly. They have constituted the teachers of nearly all the girls' schools taught in Syria up to the present time, and many of them are still engaged in teaching. Several have been assistant-teachers in the Institution of the Deaconesses in Beirut; others have been employed by Mrs. Watson in the most excellent and deservedly prosperous training-school in Mount Lebanon. Not less than twelve have been engaged for longer or shorter periods as teachers in connection with the Industrial Schools, established in 1860, by Mrs. J. Bowen Thompson, for the widows and orphans who fled to Beirut from the massacres of Hasbeiya, Deir El Komr, and Damascus.

These educated young women are thus exerting an influence for good all over the land as teachers and as Christian mothers: they are scattered through Mount Lebanon, among the cities of the coast, in Jerusalem, Cairo, Acre, Sidon, Beirut, Hums, Aleppo, and Aintab. And the work of female education is still going on. Common schools for girls are connected with most of the missionary stations, and there are two female seminaries of a superior character, one taught by Miss Mason, in Sidon, which has been very successful, and the Native Female Boarding School in Beirut, under the care of Mr. M. Araman and Miss Rufka Gregory.

It has been for years the aim of the American Mission in Syria to prepare the growing Protestant communities for assuming the management and expense of their own religious and educational institutions. The whole scheme of Christian Missions will be a failure if the time is never to come when religion and education shall become indigenous, and the converted natives carry on their own institutions. We are trying to help the natives to help themselves; and it is a hopeful sign that there are Protestant natives able and willing to undertake important enterprises for the good of their own country. In male education in Beirut, there is no longer need of foreign missionary aid. Mr. Bistany's High School is a successful native institution in this department. The native female boarding school of Mr. Araman and Miss Gregory in Beirut is a successful enterprise in the department of female education. There is not in all Syria an institution which is more hopeful, as bearing upon the future abilities of the natives of Syria to manage and support their own educational institutions, than this Native Protestant Female Seminary.

After the long years of sowing, the fruit appears. The Gospel has taken root. Even should foreign teachers be now driven out of the country, as has sometimes happened, there are educated Protestant natives qualified to carry on the work of education, at least in Beirut and vicinity; and the people here are willing to pay for the education of their daughters.

All judicious friends of missions will agree that the work of sustaining their own institutions should be thrown upon the natives at as early a day as possible, and that the impression should be removed from the native mind that they can always be supplied with foreign teachers at foreign expense. They have begun to pay for education; and if the time has not already come, it is not far distant, when it will be no longer a charity to open free schools, unless it be for the lowest classes, or in new fields in remote parts of the country.

The Beirut Native Female Seminary has now forty boarders, all of whom pay their board and tuition, ten being supported by charity in order to be trained as teachers. The teachers are *all natives*, and the school is designed to be self-supporting and self-perpetuating. A fund amounting to about 1500*l.* sterling has been raised in America for providing a permanent building for the school, and the

American Board of Missions has given the land in Beirut for the purpose. About 500*l.* will be needed to complete the fund before the building can be commenced. Meanwhile, the school is carried on in apartments hired for the purpose.

In conclusion, I may observe, that the present is a time of rapid progress and development in Syria. Schools are multiplying. It is a remarkable Providence that, just at the time when the first correct translation of the Bible into Arabic is completed, thousands of readers should be rising up on every side asking for books, and many of them eager for the word of God.

Mrs. Watson's school in Shemlan, established nearly ten years ago, has done and is doing a good work in female education. One of her pupils has just gone as teacher to the distant city of Hums, where is a native Protestant community, with a native Protestant pastor, and others are engaged in other spheres of usefulness.

Mrs. Thompson's school was opened in Beirut in 1860, to give instruction and employment to the refugee girls and women from the massacres of that year of blood. Instituted as a school and a refuge for widows and orphans, it was a timely and most useful charity, saving many from vagrancy, and bringing them in contact with Gospel truths. As the widows and girls are gradually returning to their homes or being married, or finding employment, the *matériel* of the school will naturally undergo a change, and it is now about to become a permanent institution, the premises formerly rented having been purchased for the schools. A number of day schools for boys and girls have also been established by Mrs. T. in different parts of the country.

The Institution of the Prussian Deaconesses also originated soon after the massacres of 1860, and in connection with them, and has become one of the permanent Protestant institutions of Syria. It has 130 orphan children in the Orphan House, and a large number of boarders from among the European Protestant families in Beirut. The edifice, erected at great expense, is one of the ornaments of the city, and the school is doing a good work for a most needy class.

There are also in Lebanon a number of free schools for both boys and girls, sustained by the Free Church of Scotland.

In the limits of a single article, it would of course be impossible to enter into details with regard to these various educational enterprises; nor is it necessary, since all of them keep the British public informed of their operations in a more satisfactory manner than I should be able to do.

In addition to the above-mentioned schools in Beirut, there are the Mohammedan schools, in which Moslem boys are taught to read; the immense institutions of the French Lazarists and the Sisters of Charity, in which probably not much less than one thousand children of both sexes are receiving instruction, and all, at least, are taught to read; and the Greek schools, in which are several hundred boys and girls. In Lebanon the Greeks and Maronites are opening schools in self-defence, and as it were, in spite of themselves, multiplying readers who will thus be able to peruse the word of God.

The Druse nation, too, have taken a step in the right direction. The "Medriset-ed-Daudiyet," named from his Excellency, Daud Pasha, is a credit to the Druses as a people; and thirty of their young men are now pupils in this High School, built and endowed with their own National Charity Fund. The principal is a pious Protestant young man, a graduate of the seminary of Mr. Calhoun.

Daud Pasha has proved himself to be an enlightened and liberal governor, and is doing not a little for the social and intellectual elevation of the inhabitants of Mount Lebanon. He contributes liberally for the support of the higher schools of *all* the different religious sects; and it is to be hoped that as previous to 1840 one of the greatest obstacles to the progress of the Gospel in Syria was the intolerance of the Emir Beshir in Lebanon, so at the present time, the liberal and impartial government of Daud Pasha will promote the entrance of the light, and the social and moral elevation of the people.

And lastly, as the crowning educational enterprise in Syria, is the contemplated "Syrian Protestant College," soon to be opened under the auspices of Rev. Dr. Bliss, now in England. This institution is greatly needed. The other schools of the country, while inadequate to meet the demands of the times, are preparing the way, and creating the necessity for this. Its departments of Medicine, Agricultural Chemistry, and other branches of Physical Science, together with Modern Languages, Law, and Arabic Literature, will, it is hoped, make it, when in full operation, the most important literary institution among the Arabic-speaking races. Through its courses of lectures, and the various scientific and professional works to be translated into Arabic, and published under its auspices, it will prove the great medium for the transmission of the science and the literature of the West to the one hundred millions who speak the Arabic language.

In general civilisation certain parts of Syria are making rapid progress. A carriage-road has been completed to Damascus, seventy miles distant, over both Lebanon and Anti-Lebanon, and the French diligence runs daily to that ancient city, from Beirut, in twelve hours. Beirut is in direct telegraphic communication with Constantinople and London by the northern line, and the southern line will soon be completed viâ Gaza to Cairo, forming a second line from Syria to Europe. Population is increasing, and the country generally is prosperous. It is a time of physical activity and life. In outward things there is real progress. As we have stated above, education is rapidly advancing, and there

will be intellectual progress. But of what avail will it all prove unless the Gospel keeps pace with civilisation, and the Spirit of God changes the hearts of men?

The great object of the Syrian Mission of the A. B. C. F. M. has been from the first to preach the Gospel. Schools, books, and the press have been regarded as only subordinate to this one great object; and the most important fact connected with the present state of Syria is, not that our schools are crowded with pupils, but that there is increased attendance and interest at the stated preaching of the Gospel.

MEDICAL MISSIONS.

Instead of presenting our readers, as usual, with intelligence from the mission fields abroad where the good work is being busily and successfully carried on, we desire on this occasion to remind them that, although the large sum of 2200*l.* has been collected for a dispensary and training institution at Bombay, no suitable Christian medical man has yet offered his services for it. This is a great disappointment to those friends who were mainly instrumental in obtaining the necessary funds, not merely because their plans have been so long delayed, but also and specially because at the time when they were engaged in soliciting money, they held out the inducement of having in view a man ready to go, suitably qualified and intimately acquainted with the practice of the parent institution in Edinburgh. It was believed that a young graduate answering to this description, who has recently entered on another field of medical missionary labour in India, would be available for Bombay, and that failing him, another gentleman of experience and reputation might be prevailed on to undertake the duties of superintendent; but, neither of these expectations has been realised, and the agent has still to be found.

Without going into the subject at length, but referring to Mr. Macqueen's letter in Christian Work for April, 1864 (p. 188), where it is fully expounded, we may advert, in a few sentences, to some objections which probably deter applicants from responding to the invitation, but which admit, we think, of being easily obviated.

1. *The undertaking is new and untried.* There can be no doubt surely as to the success of a Medical Mission Dispensary, after the experience of Mr. David Paterson of Madras, of Mr. John Lowe in Travancore, and of others who might be mentioned; and the only thing at all tentative or experimental in the scheme is employing eventually the Dispensary as a training institution for native missionaries. Any young surgeon who might give himself to the work, would have ample opportunity, before entering upon his duties as superintendent, of studying the parent institution in the Cowgate, and so of acquiring general principles which he might afterwards apply, according to his own judgment and the specialities of his new position. Besides, let him bear in mind, that he is not called at once to sustain the responsibilities of a great institution. It will grow from comparatively small beginnings, so that he will be able to feel his way, and as the work increases, to undertake the performance of it with greater confidence and comfort. Let him remember, too, that the work is the Lord's, and entitles him to lean at all times upon His grace and strength.

2. *Would it be prudent for a young surgeon, professionally and morally competent for the position, to enter upon it with no surer guarantee than the sum of 2200l.?*

It is believed by those who have experience in such matters, and know the anxiety which prevails among influential parties at Bombay, both British merchants and wealthy natives, for the opening of such an institution, that the above sum will suffice for all necessary expenses during three years, and that before the expiring of that period, the importance and usefulness of the undertaking will be so manifest that the community will be very unwilling to let it die; and that, both in Bombay and at home, it will draw its annual resources from a large and widening constituency. The friends of Medical Missions who started the enterprise have no misgivings; and when we consider the rapid progress which the cause has made during recent years, and the increasing prosperity of Bombay, as a great commercial emporium, there is surely no ground for anxiety in the case of any young medical man who possesses professional skill and energy of character, and *above all* an evangelistic spirit. Without this last prerequisite, no man ought to contemplate the position for a moment, and with it no man, in other respects qualified, has any reason to fear.

We hope that the foregoing considerations may meet the eye of some one whom the Lord has been preparing in secret for this great and glorious work; and we would earnestly invite all our friends who understand and value the Medical Mission principle, to pray very specially that the Lord of the harvest would, at this time, provide a labourer after His own heart, for this particular work and this part of the mission field.

Communications may be addressed to Mr. B. Bell, F.R.C.S.E., the Secretary of the Edinburgh Medical Missionary Society, No. 8, Shandwick-place, Edinburgh.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE Houses of Convocation for the Province of Canterbury have had an unusually animated session, and have adjourned, to meet again for a fortnight in the month of May. The discussion that excited most feeling took place in the Lower House, when the Dean of Westminster challenged the validity of the judgment formally passed on the "Essays and Reviews." He presented a *gravamen*, signed by influential members of Convocation, including the Deans of Canterbury, St. Paul's, Christ Church, and Bristol; Archdeacons Sandford, Otter, and Fearon. In this *gravamen* the legality of the judgment was called in question, though not directly denied; but an additional *gravamen* was presented by the Dean of Bristol, in which he considered that Convocation had acted illegally in passing a Synodical judgment, without the assent and sanction of the Crown. He held that no resolution of Convocation became a Synodical act until the Crown, as the chief authority within the Synod, ratified it and permitted its promulgation. He therefore considered that the Convocation had hazarded its just consideration in the country, by claiming for its resolution the character, weight, and authority of a Synodical judgment, whereas it was in fact and law no Synodical act at all; and that in doing so it had subjected its members to the penalties prescribed by the Act of Submission.

The feeling called forth by this protest among High Churchmen, is expressed in the following quotation from the *Guardian*:—

"The *gravamen* from the Dean of Bristol proceeded on the footing of high prerogative, which a certain class of Liberals is so fond of adopting, in absolute contradiction, as it seems to us, of their whole professions and principles. They plead for Parliamentary independence as complete as could be maintained in a Republic: they will hear of no sort of interference with the liberty of public speaking, or of the press. But the moment they touch upon Church matters, they desire to fix a despotism on the acts of ecclesiastical persons and bodies such as we can find elsewhere in Russia alone. Essayists are to be free to write what they will; but Convocation will incur the penalties of *præmunire* if it dares to say that they have written what is false and wrong. We cannot help saying that the free-thinking gentlemen to whom we refer put themselves in a somewhat false position by this mixture of the broadest Latitudinarianism with the sentiments usually uttered by despotic powers. Let them by all means contend in behalf of the new theology with such arguments as they can bring forward: let Convocation hear them, and, if convinced, decide in their favour; but do not let them, when they are out of temper at their own failure to convince, resort to weapons which they would denounce in any other cause as unfair. To see the Dean of Bristol riding the high horse of Tudor prerogative, reminds us of a sorry figure at a masquerade."

Both Houses agreed to recommend an addition to the episcopate of three bishops. The towns recommended to be constituted into cathedral cities were St. Albans, Southwell, and Bodmin or Truro. A resolution of a very general character was passed in the Upper House in relation to the Divorce Act, as bearing on the consciences of clergymen compelled to admit as communicants divorced persons married again during the lives of those from whom they had been divorced, who, by the law of the Church, were living in concubinage. A memorial was addressed to the Queen, praying her Majesty to give effect to the alterations agreed to in the 29th Canon, in reference to parents taking the place of godfathers and godmothers, which a royal licence had been granted to alter. A report was read in the Lower House of a Committee appointed to consider the possibility of intercommunion with the Russo-Greek Church. The report stated the steps which had been taken, which seemed to tend towards a satisfactory result. It was agreed to instruct the Committee to proceed with their inquiry.

The Royal Commission appointed to consider and

revise the various forms of subscription and declaration have given in their report. They recommend considerable modifications. The following is the general form of declaration recommended on every occasion in which a subscription or declaration shall require to be made :—

"I, A.B., do solemnly make the following declaration :—

"I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons : I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God : and in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

The Bishop of London's protest against change in the Court of Appeal in ecclesiastical causes has been generally favourably received by the press. The *Times* has given its warmest approval. It says in regard to the constitution of the court, and the effect of its present ordering :—"The clerical mind is not merely unjudicial ; it is almost anti-judicial ; and less injustice would probably be done by a medical council adjudicating, in the last resort, on the legal rights of doctors, than by a clerical council adjudicating on the legal rights of clergymen. The worst charge that can be brought against the Privy Council by its most bigoted opponent is that it has sanctioned too much latitude of thought in all directions. If it compelled the Bishop of Exeter to institute Mr. Gorham, it gave Archdeacon Denison the benefit of a doubt on a question of limitation. If it acquitted Dr. Williams and Mr. Wilson, it reversed the decree of two Ecclesiastical Courts in Mr. Liddell's case against the use of crosses as architectural decorations of churches. By this steady refusal to frame new articles of faith, after the example of the Immaculate Conception, it has probably saved the Church from three secessions—of High Churchmen, of Low Churchmen, and of Liberals, thus retaining within her the lifeblood which might otherwise have drained away, securing the confidence of her lay members, and, as the Bishop shows, protecting her nationality from being sacrificed by a dominant theological party."

A report, recently published, of the Committee on Theatre Services for 1863—64 has the following encouraging view of progress :—"During this series, the Committee are able to report that 103 Services have been held, attended by above 150,500 persons, making in all, from the commencement of this effort, 662 Services, attended by 1,015,600 persons. Through the liberality of the Committee of the Religious Tract Society, in making them four grants of tracts, of the value of 10*l.* each, and also in allowing them to purchase at subscribers' prices ; the Committee have likewise been enabled to distribute, in all, 561,800 handbills, containing, with a notice of the Services, a brief statement of some leading Christian truth."

The managers of the important fund for Church Building and Gospel diffusion purposes, in and about London, have made their first annual report to the subscribers and the public. It appears that the total receipts of the fund amount to 100,450*l.*, and the promises to 72,003*l.* As to the disposal of the money, we learn that the Committee have granted 2000*l.* per annum to the Diocesan Church Building Society, 2000*l.* to the Diocesan Home Mission, and 1000*l.* to the Scripture Readers' Association, to be applied by those Societies in districts where they had ascertained that religious instruction and pastoral ministration were most needed. Grants have also been made to the Additional Curates Society, and to the Church Pastoral Aid Society, to be expended in supplying parochial curates in the poor and populous parishes of the diocese, as additional to the curates already provided by those Societies. A grant has also been made to the Diocesan Board of Education to enable it to render more efficient assistance in establishing new schools. Grants have also been made for the stipends of parochial mission women. Provision, it appears, has been made under these grants for the employment of forty-eight missionary clergy. Grants have also been voted for forty parochial curates. Within the same period grants have been paid for forty-seven Scripture Readers, whose stipends are entirely, or in part, paid from the fund. Grants have also been made in aid of the stipends of fifteen parochial mission women.

A meeting of the Council of the Moslem Missionary Society was recently held. The accounts for 1864 were presented. Nearly 200*l.* had been remitted for salaries to four missionary agents labouring among the Mohammedans in Syria and Egypt, under direct European superintendence. One of these agents is himself a convert from Islamism, one of the first-fruits of the Society's labours. Another is a native clergyman, of superior birth, education, and ability, who was formerly a dignitary among the Syro-Romanists, but, "after reading the Holy Scriptures, the Fathers, and Church Histories,"—as he himself expresses it,—"distinguished the lean from the fat, and the good from the bad, and held to the best." The Secretary reported the baptism of three converts, in addition to the baptisms recorded in last year's report. Two of the men are about thirty years old, and have borne excellent characters as Moslems. The third is a youth of about sixteen years of age. His baptism had been postponed, "lest opposition should be made by the Sheiks and Imams, on the ground of his being a minor ; but as the young man longed for baptism, and had no relation who could oppose his open profession of Christ crucified, there seemed no valid grounds for further delay."

The Systematic Beneficence Society seems to be making good progress in the north. A breakfast, attended by Canon Stowell, Mr. Bardsley, and other leading ministers, was recently given in Manchester by Mr. Robert Barbour, and an influential meeting afterwards held. Dr. Cather, the secre-

tary, quoted the opinion of the Chancellor of the Exchequer :—

At the commencement of this year he had an interview, lasting more than two hours, with Mr. Gladstone, the Chancellor of the Exchequer. After he had explained the objects of the society, Mr. Gladstone said, "My heart is with you in this good work." He then took from his table a book entitled "Notes from Life, with an Essay on Money," by Henry Taylor. This book, he said, he always kept within reach, and had actually put it out of print by giving it away, in order to spread the precise principles which this society taught. He asked him (Dr. Cather) what was their real work. He replied that it was to create a sound and Catholic public opinion. "Do you mean to say that is all you want?" He replied, "That is exactly what we are doing. We do not administer pledges, we do not distribute funds; but are constantly impressing on the public the necessity of systematic giving to God." "Well," said the Chancellor of the Exchequer, "if you confine yourselves to that, it is wonderful in this practical age—it is wonderful for its wisdom, because of its moderation. Stick to that, for I regard the instilling of this principle into the mind of England as the moral specific of our age."

Mr. Kingsley, in a sermon preached recently before the University at Cambridge, one of a course on the character of David, made the following reference to the phrase so frequently applied to his own school in the Church :—

"There is a phrase in common use in the world which I am not able to understand. It is 'muscular Christianity.' There are only two possible meanings of these words. One is somewhat useless and irreverent; the other is untrue and immoral." He proceeded to prove his points. He showed that the religion of the earliest Christians was essentially passive and feminine; it was theirs to bear with patience and with self-devotion the persecutions against which it was absolutely impossible to make resistance or exhibit active courage. Hence the feminine virtues naturally obtained a precedence over the masculine, as being more peculiarly and practically those of the Christian. The rise of monasticism was at once a proof and an aggravation of this. The monks believed that the whole benefit of their system arose from the way in which masculine tendencies were checked and feminine virtues fostered. A confirmation of the theory may be seen in the fact that with the feminine virtues they practised certain peculiarly feminine vices. They were cunning, and cruel, and cowardly; they scolded also as women scold, &c. The first reaction against this utter abnegation of manhood was to be found in mediæval chivalry. The ideal knight devoted not certain virtues only, but his whole self to the service of God; he was a man who united love for his God and charity towards his fellows with a material strength which made him not only hate evil, but to the utmost of his power eradicate it, and at the same time with the natural instincts which lead men to domestic and wedded life. The moral system of chivalry was too vague, if not too imperfect, for practice. The feminine virtues still remained the standard of Christian life, until the Reformation came, and asserted the rights of manhood, the sanctity of wedded life, and the title of masculine virtues to a place in the Christian system. The power of this truth was such as to extirpate utterly the opposite view among Northern nations, and hence the impossibility of re-establishing monasticism in England. The Reformation also increased the study of the Old Testament, in which a much higher value seems to be given to the material virtues than in the New. If muscular Christianity, therefore, simply means the practice of the masculine virtues together with the feminine, it is the doctrine of the Reformation, it has been preached for three centuries; to give this doctrine a new name is useless; to exalt it into a new discovery is irreverent. The preacher then investigated the second possible meaning of the term—that which is taught in some modern books, against which he warned his hearers as productive of much practical inconvenience both here and hereafter. The writers he referred to seemed to think that the possession of a high physical organisation absolved a man from the practice of moral virtue, and, in fact, taught that a strong physique was a perfect substitute for Christianity. This was no new doctrine. It was the doctrine of every Red Indian and every savage tyrant who ever ruled; but it was emphatically not the doctrine of a Christian gentleman. Having thus disposed of the two meanings of the term "muscular Christianity" with which he started, he proceeded to point out that the perfection of human character has always consisted of a combination of the masculine and feminine virtues, and adduced David as an instance of the nearest approach to that perfection.

A correspondent of the *Western Daily Press* says:—"Last Thursday being the feast of the Purification of the Blessed Virgin, there was a very grand service at the Benedictine Chapel, Trinity Street. Upwards of forty persons were present to hear solemn vespers celebrated by lay brothers of the third Order. The following was the order of the procession :—An acolyte with a large processional crucifix, two boys with scarlet cassocks bearing a candle, one acolyte with incense, and one with the banner of 'Hail Mary.' Then came three lay brothers with copes, all singing a beautiful hymn which Brother Ignatius composed for the Assumption of the Blessed Virgin. After the processional hymn, solemn vespers commenced with the words, 'O God, make speed to save us.' Then three psalms were sung, in which all the congregation heartily joined. At the end of vespers a clergyman of the Church of England gave the blessing. The choir then left the chapel, singing, 'Let us depart in peace, in the name of the Lord!'"

The case of abduction in Brompton, referred to in our last, is still under investigation. The girl was craftily taken home by a person falsely representing himself as acting for Colonel Brockman, and then induced to quit, in order to shield the priest from the consequence of his first act. As this is one of many cases, it will not, it is hoped, be allowed to rest, and Colonel Brockman ought to be heartily supported in having it sifted to the utmost. It is surely an abuse that Romish convents, as all other public buildings, should not be open to inspection at all times by the order of a magistrate, to see that none are forcibly detained.

Writing to the *Daily Telegraph* on the Convent question, Mr. John Macgregor instances two cases occurring in his personal knowledge, showing how useless it is to get nominal bodily freedom for the oppressed if their minds remain subject to those who can terrify them back into slavery by the highest of all fears :—

I was once entreated by a mother to get her girl out of a London convent, where she could not be seen by her parents, though very ill, and whence no letters came. As one or two nuns had then been released by application to a judge, I promised to apply next day for a writ of habeas corpus, and the mother eagerly agreed to this course. But when I called at the parents' house for this purpose the mother burst into tears. Yearning for her daughter, she dared not ask for her release. "You have seen your priest," said I. And this was so. The manacles were clenched on again. In another case a girl was punished in a nunnery by being forced to sit opposite a white wall in a cell. She lost the sight of one eye. Her mother brought an action against the convent. I saw strange letters of a great Cardinal in this matter. The case came on for trial, but, before the mother gave her evidence, a priest called her out of court. She came back weeping, and refused to give evidence "against her Church," and she told me she was afraid her former life would have been revealed.

Again, a mother asked for her daughter's release from a London nunnery. On application to a judge it was found the girl had been hurried off to France. Lord Clarendon intervened, and the Emperor set his police to work, who found where the girl was hid. Her brother, a young soldier, came back from the wars to find his sister stolen. Vain pressure to get her willing return ended in her second flight. I followed out the case in France, and gave her "master" there a little of my English mind, when he coolly said she had gone "he did not know where," and ever since she has been lost. The English consul at the place mentioned that he had very many English nuns transferred through his port to French convents, and French nuns sent to England, both to be conveniently "out of the way."

In another case a nun escaped over the wall of her prison at night, and rushed to the train. Soon, in hot pursuit, a Romish Bishop sped along the railway. After great expense it was found where this girl, too, was concealed; but she was then "quite happy"—so she said. Lately a girl was carried through Dover by night to Belgium, with her feet bound and a shawl round her face—not tight enough, by some bungling, to stop her screams for help. She is asserted to be a Protestant. Dover was ashamed of this assault on a weak woman, and the Mayor complained to the Home Secretary; who replied that the Crown lawyers pronounced it to be wholly illegal; but he would not do more than mildly rebuke the innocent sisters, who surely did not mean any harm. So the wrong is unremedied, and the robbery condoned; but the stolen property is not restored.

Cardinal Wiseman has at length succumbed after long illness. His death will be keenly felt as a loss by the Romish Church, as more than any other English ecclesiastic of it he had made himself popular among Protestants as well as Romanists. His bland bearing concealed a crafty skill, by which he had done much for the extension of Romanism, and especially to pave the way for entry from the extreme ranks of the Established Church. His remains, exposed to public view for days, decked out in full canonicals, have been interred with great pomp. It is reported that Dr. Manning will succeed him as Archbishop, and perhaps also as Cardinal.

The following satisfactory reply has been received to an influentially-signed memorial directed to the Emperor of the French in regard to the arbitrary proceedings in the Loyalty Islands :—

"Messieurs,—J'ai reçu les réclamations que vous m'avez adressées relativement aux dispositions récemment prises dans les Isles de Loyalty par le Gouverneur de la Nouvelle Calédonie. Je fais écrire au Commandant Guillain pour blâmer toute mesure qui mettrait une entrave au libre exercice de votre ministère dans ces contrées lointaines. Je suis assuré que loin de susciter des difficultés aux representans de l'autorité Française, la mission Protestante comme la mission Catholique l'aideront à répandre chez les indigènes de l'Archipel les bienfaits du Christianisme et de la civilisation.

"Recevez, Messieurs, l'assurance de mes sentimens distingués, "NAPOLEON."

LONDON, *Feb.*, 1865.

Scotland.

THE National Bible Society of Scotland, constituted a few years ago by the amalgamation of several other societies, had its annual meeting at the end of January.

The following satisfactory statements were made in the report :—

The total number of Bibles and Testaments, exclusive of Portions and Psalms, reported last year as having been issued in 1863, was 126,568; the corresponding number for 1864 is 162,716, an increase of 36,148. If we include the portions of

Scriptures in both years, while the complete issues of 1863 were 143,803, those of 1864 have been 237,254, a total increase of 93,332. The entire number of copies put in circulation since 1861, when the Society was put on its new and enlarged basis, amounts to 600,959, The total amount received during the past year from all sources of income, including 276*l.* 13*s.* 10*d.*, transferred from the Edinburgh Bible Society, has been 11,437*l.* 7*s.* 2*d.* This is an increase of 1332*l.* 12*s.* 5*d.* upon the income of the previous year. The sum accruing as returns for Scriptures sold amounts to 6873*l.* 5*s.* 6*d.*, an increase upon the previous year to the extent of 1291*l.* 13*s.* Twenty-four Glasgow Bible-women have been supplied with 1398 Bibles, 959 Testaments, and 97 Portions, in all 2452, value 188*l.* 12*s.* 8*d.* Fourteen of these useful agents, labouring in various country districts, have drawn from the Western Depository 580 Bibles, 582 Testaments, and 329 Portions, in all 1491, value 70*l.* 2*s.* 2*d.* Allusion has been made to the valuable assistance ladies may render by collecting for the Society. The good service they may do in the blessed work of circulating the Scriptures may be indicated by this brief reference to the Ladies' Bible Auxiliary connected with Free Anderston church, Glasgow :—During 1864 these ladies have drawn from our depôt 853 Bibles, 656 Testaments, 114 Portions, in all 1623, value 113*l.* 14*s.* 7*d.*

The Lord Advocate delivered an able speech in commendation of the Society, and especially in support of the doctrine of the full inspiration of the Bible.

A public meeting was recently held at Edinburgh, on behalf on the Christian Vernacular Education Society for India ; Major-General Alexander in the chair.

Dr. Duff pointed out the fallacy of the idea that the native population of India were highly educated. In Bengal and Behar there were upwards of 6,600,000 of the population of a school-going age, and of these only 511,000 attended school, leaving, in point of fact, in these provinces 6,089,000 wholly uneducated. In Bengal and Behar they had 1,234,000 adults who had got some instruction, leaving 21,546,000 really and absolutely uninstructed. All other parts of India were similarly situated. So much for the amount of the education ; and as for the quality, it was better that they should be left uneducated altogether. Not only was the education given in the native or indigenous schools in India most limited in extent, but it was most odious and noxious even in quality.

Mr. Gordon, the secretary of the Society in London, thought the publication work was increasing year by year, and they were publishing at the rate of 1000 Christian books daily in the fourteen languages of India. The publications were almost self-sustaining, and he urged that this principle should be more largely worked out, not only in the educational, but the Missionary field. Their publications had been useful in the way of promoting female education, and were being largely read in the zenanas. Up to the present time the Society had provided 182 publications in the various languages of India, and copies of them had been circulated to the amount of 1,116,749.

A motion has been introduced into the Free Church Presbytery of Glasgow to the following effect :—

"Whereas the service of praise has a prominent place in the word of God, and exerts a powerful influence upon the spirituality of the Church, and whereas the present collection of paraphrases and hymns contains what is thought by many to be objectionable matter, and is defective in not taking sufficient advantage of the fulness of the revelation of the New Testament, it is humbly overtured to the ensuing General Assembly of the Free Church of Scotland, by the Free Presbytery of Glasgow, to take this subject into its serious consideration, and adopt early measures for revising and extending the said paraphrases and hymns, that this part of the psalmody of the Church may embody more fully the revelation of Christ, and embrace a greater variety of subjects for the service of praise."

This motion was opposed by Dr. Buchanan, principally on the ground of expediency, there being at present "a rage for novelties, which threatens to ritualise the religion of Scotland." Professor Gibson, referring to the terms of the motion, stated that the "paraphrases and hymns" had never been sanctioned by the General Assembly. Mr. Freer referred to the Permissive Act of 1775, but the Professor held to his statement. Professor Burns and others supported the motion, which was lost by a vote of 29 to 20.

Dr. Thomson, in the United Presbyterian Presbytery of Edinburgh has carried a resolution strongly disapproving of the running of goods trains on the Lord's day. Another motion urging the Church to do its duty by its own members in preventing Sabbath desecration was proposed in opposition, but withdrawn.

Mr. Macvicar, minister of the Working-Man's Church in the Grassmarket, Edinburgh, gives in the "Church of Scotland Home and Foreign Missionary Record," an account of the state of the district, and the progress of his work. The following are extracts :—

"The abounding wickedness is indeed fearful. Some of the horrid scenes I have witnessed during the last twelve months cannot be described here. Discord among neighbours is found in almost every stair. Profane swearing, which is spreading in our land, is heard at every corner. Crime is not uncommon ; and drunkenness, the parent of many evil things, prevails to an alarming extent among males and females of all ages. And what are the temporal consequences of such intemperance but poverty and filth, beggary and wretchedness ? The clean, comfortable houses of the sober and industrious present a marked contrast to the wretched

hovels of the intemperate. What a pity that reasonable beings should bring so much misery and discomfort upon themselves! Were it not for this vice, a great deal of the charity which is annually dispensed in our large towns, would be unnecessary. But taking our cities as they are, charitable people require to be exceedingly careful, lest they should neglect the truly deserving, or help the bad to destroy themselves. If instead of giving aid to street-beggars, ladies or gentlemen could visit the homes of those who solicit charity, much good would be done and evil prevented.

"There is public worship in the Working-Man's Church every Sabbath afternoon at a quarter past two, and in the evening at half-past six. On my church-roll, which is kept as accurately as possible, there are 134 names, and of these 21, mostly heads of families, have, during the past year, communicated in New Greyfriars for the first time. After becoming communicants they are advised to worship in the parish church, which most of them do once at least every Sunday. The average attendance for the year is about 40 in the afternoons, and 120 in the evenings; but it is much larger from the beginning of October till the end of March. Indeed, during the winter months the little church is often quite full. Some of them, it is true, having no settled religious principle, are very irregular, but the majority are present every Sabbath, and join in the services with apparent solemnity and devotion."

Father Ignatius has recently been visiting an Episcopal Church in Aberdeen, where almost every Romish ceremonial was adopted.

"On Sunday night," says the *Church Times*, "at the conclusion of Compline, Father Ignatius ascended the pulpit and said, 'We are now going to sing a solemn *Te Deum* as an act of thanksgiving to God. I will tell you why: some short time ago we were asked to pray that a certain church might not fall into Protestant hands. The church in question is a very beautiful one, built by a Catholic priest, and dedicated in honour of the Blessed Virgin Mary. But after it was built, on account of debt and other troubles, the priest had to leave it, and it was feared that this church might be sold to Protestants. News has arrived here this afternoon that our prayers have been answered, that another Catholic priest has bought the church, and that everything will go on as usual. We are to thank God by singing the *Te Deum* that He has preserved to the Catholic Church this building, dedicated to His glory and in honour of His Mother.' The *Te Deum* was then most heartily sung by the crowded congregation."

Dr. Robertson, minister of the Cathedral Church in Glasgow, died in the month of January, deeply regretted. He was one of the most popular ministers in the Church, and was active in every good work. "The Church has sustained no such loss since the death of Dr. James Robertson, of Edinburgh. A finer and sounder intellect, a more amiable and beautiful character, have seldom, indeed, blessed any Church. There was a richness of blended gentleness and power, of speculative thoughtfulness, of scholarly acuteness, of quiet yet deep feeling, and of practical sense, in Dr. Robertson, that are but rarely found united."

Feb., 1865.

Ireland.

Dr. Cullen commences a new pastoral, in the style of an Irish emigrant's letter, "with these few lines;" he concludes it in his own, by stating that the decrees of his fellow-prelates in 1854 were marked by great moderation and wisdom. The letter has no further interest, being a re-statement of the address he already delivered on the forming of the National Association. That Association has met with disaster. It has begun to organise meetings in Dublin, through the medium of the Town Council, apparently to hide the opposition and defeat it has provoked in the South. It threw all its strength into the recent elections for Cork and Tralee, harangued the electors, launched episcopal threats, and controlled the priests. In both elections the people deliberately opposed it, and returned a candidate of their own. It was a fair fight between the Ultramontanes and the national party, and has revealed a reaction which Dr. Cullen would fain conceal, which hitherto he has been unable to conciliate. The haughtiest language is used to the priesthood, and the papers that use it are supported by the people. "No number of Irishmen worth speaking of," it avowed, "will ever be got to accept the leadership of priests in politics." "Dr. Cullen," remarks the editor of the popular sheet, "may be the best hated man in Ireland: we do not know; but we certainly think that, as a politician, he has said and done much which makes it natural that the people should hate him." The bow-string has been too tightly drawn, and has manifestly cracked; and the same indignant revolt of the laity that has inspired the English address to the Propaganda on free education, has won the Irish elections in the South.

There are some subjects Dr. Cullen does not allude to in his meagre and cautious letter: for example, the Report of the Roman Catholic Inspector on Convent Schools in Wexford. In these schools "connected with the Board," 47 per cent. of the female children of the district are educated, and their proficiency is scandalously low. This the Inspector attributes to "*defective teaching power*, and to the want of responsibility and definiteness of aim in the teachers. On entering one of these schools, several of the nuns are found in attendance, assisted by a number of young girls, acting as paid monitors. But these excellent women, so humble in mind, and so lofty in example, have neither the *energy* nor *training* to render them *able* to *educate* and *discipline* such large bodies of the poorest, and frequently the

most unruly, classes of girls that are generally to be found in attendance. Besides this they have *other avocations* and *duties* calling them away, during the day, and *absorbing their attention*, and are also so frequently removed from convent to convent that, in many instances, they possess little knowledge of the temperaments and characters of their pupils, and thus lose at least one great element of success—*sympathy* and *deep moral interest* for each child." It is precisely this defective teaching power and want of deep moral interest which Dr. Cullen is agitating to make universal in Ireland. He is silent, also, on the decision of the Court of Appeal upon the legality of bequests to monastic orders, and by which the principles laid down by the Master of the Rolls in November are emphatically maintained. "The Act of Emancipation," said the Lord Justice of Appeal, "declares that monastic orders are illegal: it was utterly impossible to read the prohibitory and penal clauses in those enactments without coming to the conclusion that bequests to continue those orders, so violating the Act of Parliament, were void." "The misdemeanour so committed," said the Lord Chancellor, "is of the highest class known to the law."

At Down, the burial of the children of a man who has joined the Protestant communion, can only be conducted by the protection of a large force of police; in Sligo, a young girl, who has also joined the Protestant Church, has been seized by her uncle and aunt, beaten, and kept in durance. These are matters that concern the Romish Church and Dr. Cullen quite as much, one would imagine, as the disendowment of the Established religion.

The Convocation of the Irish Protestant Synods is still deferred, the memorial from the Down Diocesan Conference being acknowledged, and no more. Considerable discussion has arisen upon the introduction of the Church institution into Ireland. Sir Roundell Palmer and Dr. Stephens have given their opinion that it is not illegal, if it maintain a strictly defensive character. Preparations have been industriously made for the re-opening of Patrick's Cathedral on the 24th of February. Addresses are to be presented to the munificent restorer, Mr. Guinness, by the Archbishop and Bishops, the Dean and Chapter, the Citizen's Committee, and other public bodies. Even the Town Council, so dominantly Romish, has passed him a eulogy. Another cathedral, which the Romish Church commenced in Armagh many years ago, is trying a lottery to relieve it of difficulties. After remaining for years "a cheering ruin," it was roofed in, and now, to fit at least a part of it for worship, the bazaar-lottery is to be held within the walls. Prizes are heralded from the Pope, the Emperor and Empress of Austria, and other supporters of these sacred games of chance.

A deputation has waited on the new Lord-Lieutenant to urge the augmentation of the Government endowment of the Presbyterian Church. It met with a decided, but courteous, refusal. Another deputation, from the General Assembly, presented the claims of middle-class education, and urged that the endowed schools of the country might be turned to that account. The Lord-Lieutenant expressed himself in favour of their views, but held out little hope of their being speedily put into a practical shape. The lay preachers continue largely to evangelise the country, and have done real good: harm also, as might be expected from their ignorance of theology and crude statements of doctrine. Nor are they free from a hurtful narrowness and self-sufficiency of opinion. In many places, also, they have detached excellent persons from connection with the Established and every Church, and so deprived them of a powerful means of good to their neighbours, and support to themselves.

Teachers of another sort are not wanting, and a dashing book by Mr. Barlow, a Fellow of Trinity, advocating the temporary character of the punishment of the wicked, and making bold, reckless sport of evangelicalism, is used by Dr. Cullen to point the moral of one of his tales about Protestant oppression and darkness.

DUBLIN, *Feb.*, 1865.

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France.

THE Emperor, in his speech at the opening of the session, maintains the rights of the civil power, and in strong but measured language shows the Catholic clergy their place and their duty. "Religion and public instruction," he says, "are the objects of my constant thought. All modes of worship enjoy equal liberty; the Catholic clergy exercises even beyond the sphere of its ministry a legitimate influence; by the law on education it aids the instruction of youth; by the electoral law, it can enter into the public councils; by the constitution, it has its seat in the senate. But the more we surround it with consideration and deference, the more we expect it to respect the fundamental laws of the state. It is my duty to maintain intact the rights of the civil power, which, since St. Louis, no sovereign in France has ever given up." Shortly previous, the Emperor had received the apology of the Papal nuncio for having written to congratulate the Bishops of Orleans and of Poictiers upon their speeches relative to the encyclical. Nearly all the bishops have now joined the chorus of protests against the legal prohibition to read the Pope's letter. While the Jesuits cry up this letter as a panacea, and declare it has gained many Protestant hearts; while the ultra-Gallicans criticise it bitterly; while democrats declare it is pregnant with separation of Church from State, and imperialists propose the centralizing of pontifical power in Cæsar's hands; the encyclical has the honour of preparing a new French verb for the future solemn reception of the Academy. '*Tu m'encycliquez!*" is now the genteel popular rendering of *Bother!*

The two refractory bishops have been declared

subject to the decision of the Conseil d'Etat, viz., that they have committed an abuse of authority. And so the affair is concluded for the time being.

The "Life of Cæsar" is to appear on February the 28th.

The elections in the Reformed Church of France are over. Those in Paris returned all the orthodox candidates except M. Guizot, but by so slender a majority, that although a matter of deep thankfulness, it is no triumph. It shows a near balance of numbers, and a great increase in rationalistic proportion over preceding elections. A virulent political pamphlet, "The Papacy of M. Guizot," by a political writer, sceptical, and once the editor of the "Charivari" (Punch), but nominally a Protestant, was sent round to the electors at the last moment, and this, it is said, deprived M. Guizot of of the thirty-seven votes by which he lost his re-election. The opposing candidate not having the legal majority, the two names will be balloted for on the 5th of March. And every nerve is still strained on both sides, and will be until this prolonged struggle is over. The consistory has confirmed the elections, notwithstanding the protest of three rationalist pastors, Messrs. Martin Paschoud, Coquerel, and Montandon, who have appealed to Government, on the ground of the vexed question of personal appearance having been deemed necessary for the inscription of electors. But this objection should have been presented before January to be legally attended to. The party have stirred up the general public by clap-trap articles in democratic papers, while other organs take a contrary and sounder view of the case. Universal suffrage, with no religious guarantee worth naming, has also given a majority to radicals in many places, leaving the pious inhabitants as sheep without a shepherd. Secession is expected to be the consequence. In one place, a man of note came forward to be received as member of a free church, declaring that "he would not be less Huguenot than his fathers." In another, eighty out of 400 are ready to join the free church, and many more in others. In some places, noted revolutionists, whose hands are tainted with violence done in years gone by, have been returned; in Nimes the majority was obtained by the votes of the factory men. In short, everything seems to point out the necessity of providing in future some guarantee of piety. Universal suffrage without it must ruin a Church.

The Paris elections stand thus: 3000 were inscribed, 2623 took part in the vote, the absolute majority was 1316.

Orthodox List.

Messieurs	Laffon de Ladébat (conciliation candidate)	2438
,,	James Mallet	1396
,,	Theodore Vernes	1340
,,	De Chabaud Latour	1339
,,	Alfred André	1337
,,	Guizot	1279

Opposition List.

Messieurs	Laffon de Ladébat (on both lists)	2438
,,	Barbezat	1306
,,	Aimé Gros	1281
,,	Duméril	1262
,,	Fabre	1260
,,	Clamageran	1247

The elections of the Lutheran Church took place at the same time; none but orthodox candidates were returned for Paris, and all proceeded quietly.

The Romish Church is continuing its defensive as well as its offensive work; the François de Sales Society has received during the past year, 140,694 francs, and spent 137,763 in resisting Protestantism, and strengthening Romanism in France. The journals interested in statistics notice, among other signs of activity, the increase of convents, and state the fact that in Toulouse, where, in 1790, there were thirty-seven, in 1865, there are sixty-five! The *Sacré Cœur* commenced upon nothing in 1804, and now possesses thirty-two millions of francs in houses and lands alone.

While the stormy wind of discussion reigns above, the quiet work of the messengers of peace goes on in Paris and elsewhere. The Evangelical Society of France gives, in its last printed bulletin, a somewhat cheering report of its various stations. In the first of its stations in the *Haute Vienne*, Villefavard, dances and drunkenness are unknown, and the inhabitants of the whole *commune* are full of happy contentment, showing (says the report), what our country places would become were they all under the regenerating influence of the Gospel. In a village of the same department a rich landholder, who had built a chapel to the Virgin, of whom he was a devoted worshipper, has received the Gospel into his heart, and now the idol's temple is consecrated to the Lord, and souls flock there to hear his word. In the *Yonne*, all doors are open to the messengers of glad tidings, but the workmen are but few. Tracts have done much in this department. In Paris the society works vigorously by its long-established schools in the Faubourg du Temple, by others in the Faubourg St. Antoine, and its stations at St. Denis, and Bercy, and elsewhere. The schools and church of the Rue Madame, and those of the Centre are prospering. A meeting commenced and carried on by Christian ladies, helped by a colporteur, now an evangelist, at Batignolles, is now supplied by pastors or laymen of the Society, and is likely to form ultimately a Church, gathered first out of rough carters, and now out of every class of working-men. The Young Men's Christian Associations in Paris number about sixty active members, and as many assiduous attendants. Interesting works are carried on by these, such as evening schools for adults, Sunday-schools for children, visits to sunken dens of ignorance. A Christian boarding-house is attached to the associations, in which, however, only five can be received, but it is always full, and it is a step in

the right direction. Reading-room, library, lectures, and prayer-meetings are open to all. A journal, called the *Bulletin de l'Union Chrétienne*, is in its twelfth year, and has become more public than heretofore. The demand for tracts is increasingly great, and the eagerness with which they are received and read, calls for renewed exertion from societies and individuals. The Evangelisation-Commission have lately adopted and placed at the disposal of their agents, the tracts published by a Dublin friend to the work, and whose French depôt is at 25, Rue Royale, as well as those of the Paris Tract Society. Women are also quietly at work, some as heretofore in schools, hospitals, and house-to-house service: some have begun to teach the children of street-sweepers and rag-gatherers, who cannot come to common schools at common hours; some are teaching the mothers to work, and in several quarters, in their own unpretending sphere, holding mothers' meetings. Several have discovered that they have influence beyond their own sex, and our soldiers are many of them blessing God that ever a virtuous and Christian woman ventured to speak to them, for they have thereby found Christ. There are meetings at private houses, where ladies take part in the varied exercises, from one of these six young men have, during the last few months, determined to become preachers of the Gospel, and have gone to study in Switzerland. The necessity of seeking out the unknown Protestants of the capital in view of the elections, has opened an immense field for evangelists, whose work thereby has doubled in extent, and it is not unlikely that men first called together for electioneering purposes, will continue to meet, and hear and read the Word of God together. Small meetings in private houses for prayer, praise, and mutual edification, multiply. The union prayer-meeting on Thursday afternoons in the hall of the Presbyterial council, is very well attended, and has doubled in numbers this winter.

Such are some of the means God is blessing.

PARIS, *Feb.* 1865.

Belgium.

PASTOR TRIVIER, formerly vicar of St. Michel, at Dijon, has published at the Evangelical Library, in Brussels, a narrative * of his experiences as a Roman Catholic priest, accidentally aroused to inquire into the foundation of the doctrines it was his duty to teach. We know so little of the inner life of the Romish clergy, that any insight we can obtain in a trustworthy form is interesting and instructive. M. Trivier's book, modest in tone and temperate in language, has a claim on our confidence and sympathy.

A member of the Society of St. Vincent de Paul, and President of the local Society of St. Francis Regis, a zealous advocate of confréries, fêtes, medals, and images, M. Trivier was of a studious, retiring disposition, and took no part in the recreations in which his colleagues indulged; he, in short, was what we may believe a great many priests to be, honest and simple-minded, regarding his ministerial functions in a serious light, and anxious to fulfil conscientiously the trust committed to him. And not altogether with blind submission, for he had serious objections to his duties in the confessional. He says: "confession seemed to me to be, for the majority of those who practised it regularly, but a means of confirming them in sin. I do not remember to have met with any to whom it was a source of real and unmixed peace."

M. Trivier was first led to serious reflection by the perusal of Hartley's "Apostacy of the Romish Church," lent him by one of his colleagues, who had that morning found it in his confessional. He was startled to see doubts expressed on so elementary a truth as St. Peter having been Bishop of Rome, and still more so to find that the power of the priests to grant remission of sins could be called in question on Scriptural grounds. Perplexed by arguments which to him were so new, he, however, under the influence of very natural prejudices, became by degrees satisfied that they were but rhetorical subtleties, which could no doubt be easily refuted.

An attack in a Catholic paper on the Protestant Institution of Deaconesses, had the effect of awakening in M. Trivier a desire to be better acquainted with the doctrines and practices of the Protestants. The angry, sarcastic tone of the article in question appeared to him uncalled for when speaking of a charitable institution doomed sooner or later to certain failure, as another proof of the barrenness of Protestantism in works of piety, charity, and self-sacrifice. Wishing for fuller information, he ordered a subscription to Frédéric Monod's paper, the "Archives du Christianisme," and on reading the report of the Deaconesses' Society, was struck with the gratuitous assumptions and general unfairness which characterized the article. As he read on he began to suspect that of those who inveigh against Protestantism, there might be a great number who have but a very imperfect knowledge of its doctrines. He determined to study the points of difference between Romanism and Protestantism, studying works on both sides of the question. Having never doubted that Protestants in quoting Scripture give it a false interpretation or an erroneous application, he was much disappointed on referring to the original, to see how little foundation there is for the accusation. The more he read on the more his mind was disturbed, and the consequence was a more earnest study of the Word of God; and it became daily more evident to him how little authority there is in the Bible for many of the doctrines which hold a chief place in the teaching of the Church of Rome.

Having in vain applied to his confessor, and to an abbé in whose judgment and piety he had great

* *Expériences Chrétiennes, ou Comment on Sort de Rome.* Par C. L. TRIVIER, Ministre de'Evangile. Brussels, Mouron.

confidence, neither of whom could throw any light on the questions which occupied his mind, he entered into a controversial correspondence with a Protestant pastor, whose address he had found in the "Archives." Starting from so different a point of view, it was not likely that they should agree on many points; but M. Trivier had now entered upon a new life. Old things were passing away. His confidence was shaken in what he had hitherto regarded with veneration as resting on a sure and infallible foundation. He thought for himself; he read the Word of God with prayer; he sought earnestly the truth, regardless of consequences, and delivered from all restraint upon his conscience. Light began to dawn upon his mind, and with it came the conviction that he could no longer fill the office of a priest of the Roman Catholic Church. After many a struggle—and one must be in his position to know how hard that struggle was—he decided upon sending in his resignation to the Bishop. He had much to suffer from the irritated feelings of friends, colleagues, and neighbours, and the public and private remonstrances, pastoral letters, pamphlets, and slanderous reports with which he was assailed, but his courage and his faith never failed him. After many years of usefulness as a Protestant pastor, he is still a consistent, humble, and devoted servant in the Lord's vineyard, looking back with heartfelt thankfulness on the path through which he was led out of Rome.

BRUSSELS, *Feb.*, 1865.

Switzerland.

THE annual convention of our Diaconates took place lately; and on the subject of this institution, which has for some years filled an important part in the organisation of the Church of Geneva, I should like to take this opportunity of saying a few words to you.

In the celebrated Ecclesiastical Ordinances of Calvin, the care of the poor is committed to the Church. There are, the Reformer says, four orders or varieties of offices, which our Lord has instituted for the ordinary government of his Church, namely, Pastors, Teachers (les Docteurs), Elders, and Deacons. The ordinance further establishes two classes of Deacons: the Procurators, who are to collect and administer alms and funds, and the Hospitallers, who are to be personally employed with the poor in helping and tending them, and relieving their moral and material necessities. A single establishment, the General Hospital, is to possess all funds, receive all alms, and to be administered by the Corporation of the Deacons. The Deacons are to be named by the Company of Pastors, subject always to the approbation of the Government.

Such was the system which, with a few modifications, continued to subsist in Geneva, up to the revolution of 1846. A Catholic territory having been annexed, in 1815, to that of the ancient republic, the poor of that part of the country were relieved thenceforward by the "Bureau de Bienfaisance," a special establishment founded by the State, but one of which the Protestant portion of the community, being the richest, paid the expenses almost entirely.

After this, came the revolution; and the Hospital, being an establishment eminently Protestant, in fact one of the columns of the old Genevan nationality, our revolutionists did all they could to deprive it of this character. They had not courage to make the funds over to the State; but the administration was organised in such a way that it belonged, in reality, to the State. Thenceforward, instead of those venerated Deacons, who had been chosen amongst our most pious and patriotic men—instead of those administrators who had been the friends and fathers of the poor, we had men who were labouring to take away from the establishment every vestige of a religious character, and accustoming the poor to find no help afforded them but by a cold pecuniary almsgiving. Even at the present day, while the administration comprises several pious men, the establishment is not the less alienated from the Church, because they can only act within the circle traced by the constitution of 1847.

The Consistory then took the resolution of re-establishing, under another form, that which the revolution had demolished, and of re-constituting in our Church the system of relieving the poor upon Christian bases. But, as the Hospital continued its pecuniary alms, the feeling arose that it was necessary to establish a more elevated system of relief, in which money should occupy as little room as possible, and which should consist in moral succour, in superintendence, patronage, and Christian precepts.

This was the thought which mainly governed the formation of our Diaconates. We have five of these, one for every quarter of the town. Each is composed of the pastors of the quarter, and of a certain number of laymen. These laymen are taken from all classes of the population—commercial, manufacturing, and banking—some highly instructed, some meanly instructed; and, independent of the end for which they are brought together, it is a good thing thus to associate in a common cause men so widely differing in fortune and position.

What is then the office of the Diaconates? It might be summed up in these terms: to keep watch over all sufferings, all disorders, and to do all good possible under all possible forms.

And this is what they are doing. Being independent of one another, and bound merely to present every year to the Consistory a report on their labours, they all do whatever they think fit in their several quarters. What is most recommended to them is never to give any alms that are purely alms, entirely material, and for the relief of the wants of the day. When they give money, it must

be in order to send a child to school; to pay for the apprenticeship of a young man or maid; to aid a petty tradesman; to buy tools for a workman; to distribute books, or place them in a popular library. Each individual or family that has received any aid whatever, is entrusted to the care of one of the deacons; but the deacon maintains constant relations with the pastor, and wherever pastoral action is necessary, it is the pastor who intervenes. Long and curious would be the list of the manufactures created by the Diaconates, in order to procure work and succour for the poor.

There is, for instance, the so-called establishment of old clothes. You are requested to send thither all your old left-off clothes. Under the direction of a few ladies, these are then taken to pieces, re-cut, re-constructed, and then sold cheap to the poor; and as they have already been sewed by the poor, who have received a moderate salary for their labour, you will have performed by giving your old coat or gown not one good work, but two.

There is the establishment for household linen, coarse linen, on which old women are employed who are no longer in a condition for any finer kind of work.

There is the establishment for straw-work. These poor women, who could do nothing else, make rude straw-hats, panniers, and other articles of the kind.

There is the establishment of old papers, whence they send you a large bag, in which you are requested to throw all the old papers, old journals, and old books, which would get lost or burnt if you kept them by you. All is sold to make new paper, and the product is serviceable for a series of fresh works.

And I could enumerate to you many other establishments. All this is not religion; but from the mere fact of its being connected with the Diaconates, and so with the Church, of being administered by Christians, and of being linked at other points with many positively Christian works, all this, I say, is an assistance to the general system of Christian work, and I therefore do not think these details unworthy of a place in your columns. Who knows but that a few of the ideas of our humble Genevan Diaconates may inspire some Christians in your parts, and bear fruit upon the more extended soil of England?

When the Diaconates were first instituted, it was feared by many that they might encroach upon the functions and the rights of the pastors. These apprehensions have not been realised, and the conviction has been easily established that the pastor lost nothing in being surrounded by fellow-workers, but that he gained the advantage, on the contrary, of being able to devote himself more exclusively to his spiritual functions. Many things which might escape his vigilance are made known to him through the intervention of his deacons, and a number of links are thus established between the population and the Church.

In this manner the institution of the Diaconates has, within a few years, become highly popular in all classes of society. Few Genevans die without bequeathing something to it,—a large sum if they are rich, a small if they are not, which, at all events, is a testimony of Christian sympathy.

GENEVA, *Feb.* 1865.

Germany.

YOUR readers will probably have heard that, in consequence of the visit of Mr. A. Woodruff, of New York, to Berlin, in the winter of 1863 and 1864, Sunday schools, after the English and American type, were commenced by several pastors here. Notwithstanding the coldness, or even hostility, with which the movement is regarded by many of the most influential pastors, progress is being made; and we hope that in it a powerful instrumentality has been found for meeting the unbelief and atheism which are spreading so rapidly amongst the common people. At a tea-meeting, to which the Committee of the Sunday-school Union invited the teachers and friends, Friday after Christmas day, the following tangible results were reported as having been achieved during the year. Seven schools were in operation, with nearly 150 teachers and about 1600 regular scholars; about 80 teachers meet once a month for consultation, prayer, and mutual edification; a little magazine, entitled "The Sunday School," has been published, which has nearly 2000 subscribers; a little book was issued at Christmas, containing stories suitable for children, of which 4500 copies were distributed as presents; and in various directions signs of a beneficial influence being exerted, both on children and parents, were discernible. You may think our day is in truth one of small things:—it is so, but we trust what has been accomplished is as the small cloud which foretokens a rich and fertilising rain. The thin end of the wedge of lay activity has thus been inserted; and this is the real significance of the movement. We are encouraged, too, in our efforts by the very *tangible* sympathy of the London Sunday School Union.

The position of the protesters against Dr. Schenkel in Heidelberg is awakening even more sympathy. Besides the address issued by the majority of the clergy of Berlin, others have been sent, numerously signed, by clergymen in Pomerania, under the leadership of the General Superintendent, Dr. Jaspis, and by clergymen in Posen and Kœnigsberg under the General Superintendents, Drs. Crauz and Moll. These acts have a significance which does not lie quite on the surface, and which I may refer to another time. Many signs seem to indicate that the day of indecision is rapidly declining, and that in civilised countries men are openly ranging themselves under two standards—the standards of Christ and Antichrist. It is well that it should be so; and may God defend the right!

Pastor Harms is about to commence a mission

among the Telugus, India. His African missions, with their twenty-five principal and subordinate stations, have "almost too large a force;" and in his two mission houses there are forty-eight pupils waiting for employment. His treasury likewise is more than full.

BERLIN, *Feb.* 1865.

Hungary.

JEWISH MISSION IN PESTH.

MR. MOODY, of the Free Church Mission, who has recently gone to Pesth, gives an account of the work doing there:—

"I commenced the English service again on Sabbath, the 30th October, and have been conducting it regularly since. It is now held, not as before, in the hall where the German congregation meets, but in one of the rooms of our dwelling-house, which happens to be specially suited for the purpose. I was led to make the change from the feeling that I would probably be able to preach better in a small room well filled, than in a large place of meeting half empty; and also from the feeling that in the smaller place of meeting I would have better opportunity of becoming acquainted with those who might come to the service. And I am now thankful that it was possible for me to make a new arrangement of the kind, as I enjoy the service now much more myself, and as my expectation of getting more readily acquainted with those in attendance is justified by the result.

"Our hour of meeting is now three, instead of four o'clock, as it was formerly. The service lasts one hour; and I have now begun an English Bible class, which is held immediately after it. Those attending the service are invited to remain to the class. At the class, those present are invited to read in turn; and this is, of course, rather an attraction to those who come for the sake of the language. A Jewish lady attended last Sabbath, who, when the service was over, whispered to her neighbour, 'I have understood all, praise God!' Her joy was chiefly, if not altogether, in this, that she had understood the language. What joy were hers if the 'light of the glorious gospel of Christ, who is the image of God,' should shine into her soul.

"With reference to the school, you will be glad to learn that an evening class for men has been begun, which is likely to be the means of bringing, during the course of the winter, a considerable number of Jews within hearing of the gospel. The class is intended, in the meantime, specially for those who have not had much opportunity of getting education when they were younger. Instruction will be given in reading, writing, and arithmetic; and once or twice a week we shall have, after the other lessons are finished, Bible reading and Bible exposition, for those who are willing to remain. When the class was opened a week or two ago, only three or four came to it. As a good deal had been done to make it publicly known that such a class was to be held, and this was the result, I was afraid at first that it was not going to succeed. In the course of a few days, however, the attendance began to increase; and now, instead of three or four, we have about thirty. With hardly an exception, these are Jews."

Italy.

THE Minister of Public Worship of the young kingdom of Italy is resolved not to be restrained by the animadversions of the Bishops in the clearance which he has commenced in the Church; and he is thus earning from those who recognise in the occurrences of a recent period, an encouragement for the institution of a new series of things, as much gratitude as he earns of hatred from those who adhere firmly to the past. The bishops of the Two Sicilies have consequently published, in the *Unità Cattólica*, an elaborate polemical protest, by which they would defend the independence of their seminaries against the supervision claimed by the State. This protest has ninety-six names subscribed, and is directed to the King's head Chancellor. These reclamations have, however, little prospect of success at present. According to official reports, there have been during the year just passed, seventy convents secularized on this side of the Faro, and fifty on the Sicilian side. The ministerial *Opinióne*, however, urges the Bishops to consider that they must attribute the measures of the ministers to their own stubbornness. The Minister of Education planned the establishment of commercial schools in the abolished Presbyteral seminaries of those cities, in which there are no schools under governmental supervision, as also where episcopal lyceums are already existing. When the upper clergy would not consent to this, the Minister himself set his hands to the work, and compelled them to raise the costs of the foundations, as well as the pay of the teachers, out of the funds contained in the seminarial exchequers. The *Stendárdo Cattólico* also publishes a new address from the Tuscan Bishops to the King, in which they petition him not to allow within the ancient Grand-duchy the execution of the laws relating to civil marriage, of the sequestration of the property of the Church, and the depression of the clerical order. As to the particular interests of popular education in the province of Naples, we may congratulate ourselves that vital advances have been made therein in all directions. This assures the population of a happier moral and political future, provided people do not merely tear up and clear away the old, but also rebuild properly, in the name and for the service of the Lord. In the year 1860, the city of Naples, with a population of more than half a million souls, comprised only eighteen schools, exclusive of a few kept by women in lanes and

corners. An official report shows, that in 1863 and 1864, ninety-seven boys' schools and ninety-eight girls' schools were opened, the former with 4634 and the latter with 5361 pupils. Besides this there were three Sunday-schools with 2452 pupils, founded in the year 1864. For the first class 90,000 liras, for the latter 87,000 were expended, that is in the form of allowances to teachers ; the remaining expenses amounted to 130,000 liras. The total expenditure for popular education in Naples, reached last year the sum of 307,500 liras. Much, nevertheless, remains to be desired, especially in the matter of sites, notwithstanding that so many abolished monasteries are available towards supplying the deficiency. The schools are not sufficiently protected in winter against the cold, or in summer against the heat ; and the staff of teachers is still miserably inadequate. The central committee of the society, which is named after St. François de Sales, and which has undertaken the task of opposing the extension of evangelical doctrine, had here last week a general assembly, in order to take a survey of what had been done during the past year in this direction. That much energy has been displayed in this cause is certain : that the results of its expenditure should not have corresponded to the expectations entertained, might have been foreseen from the hostile disposition of the age towards the Roman hierarchy, and this the members of the association openly admitted. The collections made last year for the anti-Protestant Propaganda in Italy were insignificant, for they amounted only to 678 scudi, which have been distributed among those Italian cities in which the evangelical associations were most active.

ROME, *Feb.* 1865.

A statistical document, especially interesting at the present moment, is (says the *Post* Paris correspondent) afforded us by the publication two days ago of the *Annuario Pontifizio* for 1865, under the direction of the Minister of the Interior. Commencing with the Papal functions for this year and a list of the 256 successors of St. Peter, it proceeds to a list of the hierarchy of the five parts of the world, which fills 257 pages. Pius IX. was born at Sinigaglia on May 13, 1792, and was elected Pope on June 16, 1846. The Sacred College consists of seventy cardinals (six bishops, fifty priests, and sixteen deacons). Nine hats are now vacant. Of these cardinals eighteen were created by Gregory XVI., and forty-three by Pius IX., besides two reserved *in petto ;* five are more than eighty years old, thirteen more than seventy, twenty-eight more than sixty, twelve have passed and one not yet reached fifty years. The oldest, Tosti, is eighty-nine years old, the youngest, Millesi, only forty-eight. Since entering the sacred college Pius IX. has seen all its members changed save one, the Cardinal Dean Mattei, who has worn the purple for thirty-three years.

The hierarchy comprises 12 patriarchal, 154 archiepiscopal, and 689 episcopal sees—855 in all, of which only 728 are occupied at this moment. To these, by adding 235 sees *in partibus*, now occupied, we obtain a total of 963 ; three patriarchs follow the Oriental rite, those of Antioch, Babylon, and Cilicia ; seven follow the Latin rite, those of Constantinople, Alexandria, Antioch, Jerusalem, Venice, East India, and Lisbon. There are 24 Oriental and 130 Latin archbishops, 44 Oriental and 645 Latin bishops. The reigning Pope has created four archbishoprics, and 94 bishoprics, twelve metropolitan sees, 15 apostolic vicariats, one delegation, and six prefectures. Never has a Pontiff been so lavish of ecclesiastical preferment. After very detailed lists of the 19 congregations (inquisition, consistories, apostolic visit, index, &c.), the *personnel* of the various branches of the administration, and *corps diplomatique*, the last pages of the *Annuario* are devoted to the administrative divisions of the state of the Church, totally ignoring the fact that most of the provinces specified have been annexed to the kingdom of Italy. According to the *Annuario*, the dominions of the Pope still comprise one presidency, four legations, and 20 delegations or prefectures, with a population of 3,134,688 inhabitants.

Persia.

KOORDISTAN.—Our missionary work in the mountains of Koordistan is now threatened with some measure of interruption from local disturbances in those wild regions. William Taylor, Esq., British consul at Diarbekir, recently made a tour through those mountains, under the direction of Her Britannic Majesty's ambassador at Constantinople, to inquire into the wrongs alleged to have been practised on the Nestorians there by the Turkish Government. He found the state of affairs, in the two populous districts of Tiaree and Tekhoma, particularly unsatisfactory ; not more, however, from the oppressions, than from the weakness, inefficiency, and corruption of Turkish rule in those districts. The rude people of those regions had, for several years, resisted the demands of the Turks for their annual taxes, which they considered excessive, until they at length refused to pay anything, or more than a small fraction of the sums demanded. Those untutored mountaineers still pride themselves on their old notions of *independence*, so long and fondly cherished, and successfully maintained up to the period of the bloody massacres from the Koords, twenty years ago. They are, in fact, in a state of open insubordination to the Turkish government, and were threatened by the Turks with an invading army to reduce them. The British consul wisely and humanely advised them to submit to the proper government of the country, and, like good and loyal subjects, pay their regular taxes, which he generously offered to use his in-

fluence to have diminished to two-thirds the amount hitherto demanded, and which were really too heavy for them, in their deep poverty, to pay.

But instead of acting on this wholesome advice of Mr. Taylor, the turbulent spirits of those rough mountains were only aroused by it to assume an attitude of more decided defiance towards the Turks; and, since the consul's visit among them, they have worked themselves up, by discussing these exciting themes, to a high state of frenzy, charging on the British representative that he acted the part of a spy in league with the Turkish government against them, &c., &c.

The enlightened and evangelical portion of the people, who are but a small minority in those remote districts, deeply deplore this state of things, and long for the strong arm of a good government to rest effectively on their rocky strongholds, which seems to be the only thing that can bring order out of the anarchy and confusion, and would be an unspeakable blessing to all concerned.

These disturbances in Tiaree and Tekhoma have naturally communicated their influence to hostile spirits among the Nestorians in adjoining districts of the Koordish mountains, who gladly seize upon the occasion thus presented to stir up their people against our pastors and evangelists labouring among them. Such spirits invoke the countenance of Mar Shimon, their patriarch, to second their hostile movements, and probably with some measure of success, as he is always jealous of foreign, and especially of Protestant influence in those remote retreats, where he does not dislike to play the part of a petty politico-religious Pope. Our native preachers are thus loudly threatened and freely abused for the time.

We have, however, so often seen such storms of the wrath of wicked and unreasonable men made to praise the Lord, both on the plains of Persia, and on the mountains of Koordistan, and the remainder of their wrath restrained, that we look for no other ultimate result in this instance. But for this the Lord will be inquired of by his people. And we would bespeak the prayers of the churches in behalf of our associate, Mr. Shedd, and our numerous faithful helpers, who are courageously yet meekly braving the tempest of those fierce, troubled elements at the present time.

Mr. Glen, a member of the British embassy at Tehran, who passed the last winter at Oroomiah, to inquire into the grievous wrongs suffered by the mild and more civilised Nestorians of Persia, has been recalled to his post, without having effected anything important for the relief of these greatly suffering Christians, much as Her Majesty's Government and many British Christians have desired such a consummation.

The abundant wheat harvest of last autumn promises speedy relief to the famine-stricken multitudes in this long-scourged land.

India.

THE RECENT HURRICANE.

THE following vivid description of one of the scenes of the recent terrific hurricane, is given in a translation (by the Rev. C. E. Driberg) of the narrative of the Rev. Brojonath Pal, the native pastor of Meerpoor. Meerpoor is about thirty miles from Calcutta, at the mouth of the Roopnarani river, which flows into the Hooghly. The mission was undertaken by the Society for the Propagation of the Gospel in 1838, and placed under the Rev. Brojonath Pal in 1861. Its latest statistics showed 120 baptized persons, of whom 60 were communicants, and 7 candidates for baptism: there were 42 boys and 16 girls in the schools.

"Tuesday, the 4th of October, 1864, was a gloomy, cloudy day, with an oppressive feeling in the air; we did not once see the face of the sun. Towards evening the wind rose in gusts, and rain began to fall at intervals, and continued so all that night. The appearance of the sky, the wind, and rain, was much the same on Wednesday, the 5th, till 9 A.M.; after that hour heavy masses of clouds covered the heavens, and rain came down heavily, the wind rose in violence, till it became a frightful hurricane, tearing up like a giant huge trees by the roots, and levelling to the ground all the huts in our village.

But presently a terrible sound reached my ears, louder than the noise of the thunder, louder than the crashing of trees and the falling of houses! Opening the door of my house quickly, I went out to see what this noise could proceed from—a noise that drowned every other noise. I soon perceived the cause; the river had risen! and bursting over the strong and high embankments, had assumed the form of the storm-wave, terrible to see; and, sweeping everything in its course, was rapidly approaching our village, the noise increasing as it neared, striking terror into every heart. The frightened people, with loud cries for help, were rushing to my house for protection! At this moment a huge tree was torn up like a twig from its roots by the wind, and hurled against my house, carrying away in its fall the eastern side of the house itself. I saw the house could not stand long—the beams unsupported were falling down. My family and the people who had sought protection in my house were crying out from fear; there seemed no safety for us anywhere; there was danger inside as well as outside.

For a moment I seemed to lose my presence of mind, but quickly recovering myself, I determined to try and reach the new church bungalow, which having been but recently erected, would, I thought, stand the storm better than my own house. I immediately told the men to remove all the women and children thither. When all had been sent away, and I was preparing to follow with the men who were with me, I saw my eldest daughter, with

her two youngest sisters, one in each arm, struggling through the water, and trying to come back to the house they had just left, but the rush of water was carrying them away. Throwing off my upper clothing I sprang into the water, and rescued them; and on asking why they had left the church, my daughter replied, 'Father, the danger there is greater still.' I then placed them on a table, in what I thought the most secure part of the house, and, commending them to God's keeping, I went to fetch the rest out of the church.

But now the water had risen considerably, wave upon wave rolling on and rushing like a torrent, the wind blowing a perfect hurricane. I swam with difficulty the short space between the church and my house, often beaten back panting and exhausted, and hardly expecting to reach it; but by God's mercy I was at last able to accomplish it. But now it was impossible to take back those in the church; the pressure of the water had burst the doors, and it was rushing in—all efforts to resist it were useless. Presently, with a tremendous noise, a part of the wall together with the thatched roof came down. We made up our minds that we should be buried alive: all seemed struck down with terror; but He that rules the storm had mercifully caused the walls to fall *outside*. We saw this, and hope revived. No one was killed; many were injured by the falling in of the rafters and thatch, some were half-buried under the rubbish, most of them were lying insensible! Fearing that other portions of the wall would soon give way, the men of our party immediately dragged out all who were inside and placed them on the floating roof, hoping this might prove a raft by which we might escape drowning. One poor woman who was half buried under the rubbish was extricated with great difficulty; she was so bruised and hurt as to be utterly incapable of helping herself.

We had (all our party) just got on the raft when the remainder of the walls fell *in*, with a noise that struck terror into every heart; and now a large portion of one of the side roofs was hurled down right over our raft, and buried more than half of our party. The first thought that occurred to me was that all had perished—my flock, my wife, my sons, my daughters, my son-in-law, and grandchildren; and the agony of the moment was increased by the cries for help to us who were helpless ourselves, and could render them no help. We made superhuman efforts; all our efforts were useless, the wind and the waves dashed us down each time we attempted to stand up: we tried again and again, and again we failed! Weakened with these exertions, overcome with grief and terror, I sank down utterly bereft of all power to do anything; the heavy rain was saturating and rendering the upper roof heavier every moment, pressing down, as I thought, the people under it—pressing them down to the death. Ah, my children, never shall I see your faces again—never again hear your voices! The wind increased every minute, and the water was rushing over us. I raised myself again, determined to make another effort. Oh! thank God, the lower roof, by the weight of the people upon it, had sunk into the water about a foot and a half, leaving a little space between the two. We contrived to make it a little larger by raising the upper roof; through this, with infinite trouble, we dragged out all our dear ones.

When all were extricated I found three dead, and four died shortly after, having been severely injured. All my family escaped with their lives, though severely bruised and not able to stand. We were now—men, women, and children—forty souls on the raft, which was being borne away rapidly by the rushing water, and none expected to escape. On, on, went the raft—on to the angry river, which seemed to have opened its mouth to swallow us up. Is there no hope? Had God forsaken us? Is His mercy clean gone for evermore? Our raft has struck against something—it stops in its mad career! Oh, thank God! it's a fallen banyan-tree: 'Up, men, let us do our best, and avail ourselves of this hope of escape.' We succeed in fastening the raft to the tree; and though the wind and the waves dash it about hither and thither, now against the tree, now seeming to tear it away altogether, there it remains fixed, and hope springs again into our hearts. The rain continued falling pitilessly, the big drops striking the tender children like hail-stones. The children were half dead from cold; we sat near together, and kept them close to our bosoms to give them heat! Now nothing is heard but the fury of the winds and the noise of the rushing water, and around us the lamentations of those whose friends were lying dead and cold on the raft; the children seemed perishing with cold and wet. We took off some of our garments and spread them over our heads to protect them in some measure, and sitting close around, our bodies formed a wall for the children. Alas! my eldest daughter and her two young sisters, left in my bungalow, I dared not think how it fared with them; but they are committed into His keeping who has never failed His people. A wild boar and a calf were cast upon our raft at this time, and serpents and other reptiles sought common shelter with us, and remained on the raft without doing any one injury; indeed, the fright occasioned by the hurricane had taken the life out of everything.

Thus we remained on the raft from 10 A.M. to 4 P.M. as far as I could calculate, in great suffering of mind and body. But now the water began to decrease, the rain came down less violently, the clouds were breaking, the sun shone for a moment but quickly got behind the clouds, here and there streaks of light illumined the heavens, and we began to feel that the worst was over, and that through the mercy of God we were preserved from death. But our minds were torn with anxiety for

those who were away from us, and the uncertainty of their fate. Were they living, or had the storm-wave overwhelmed them? My three absent children—what must they have suffered all those long dreadful hours! We were able now to look around us. Alas, what a heart-rending sight! Many were floating on rafts like ourselves, others were clinging to branches of trees that had been torn off by the hurricane, some to pieces of timber, the *débris* of broken houses; the village itself a heap of ruins; the tree, under which we had so often sat, lying down inglorious, the victim of the storm: all had succumbed, all had suffered.

Our great object now was to convey the raft towards the bungalow. This was accomplished with considerable trouble, and some danger; but we got there at last, and, on calling out, my heart was gladdened by the appearance of my three children, whom God had had in His keeping, and kept safe. And now anxious voices were heard rending the air: husbands calling to their wives, and wives to husbands, children calling on their parents, brothers and sisters calling to each other, to get rid of the dreadful uncertainty, and to assure themselves of their safety. No one knew where his brother was. It was now near sunset. I took a pole and sounded the water; it was up to a man's neck. I then persuaded one of the men to go in search of some food for the fainting children. He brought some that had been saturated with water, which, however, revived the little ones. Where and how to pass the night was now the consideration. I feared to remain on the raft lest the night's flood-tide should wash us away. The bungalow, too, was dangerous enough; here and there portions of the wall were standing, but so battered that I expected the whole would come down. One part of the thatch fell on the top of the walls of one of the inner rooms, and formed a roof to protect us from the rain if it came down again. What should we do? The greater part advised our abandoning the raft, and betaking ourselves to the ruined bungalow. This was at last decided upon, and we first removed the women and children from the raft, and followed ourselves. The water was still on the floor of the house, about four feet deep all round it. And now the night closed in upon us. My great anxiety was that possibly the flood would so increase the depth and expanse of water, that the tottering walls of our bungalow would be thrown down. We could not sit down because of the water, and so, all standing up together, we waited anxiously for the break of day.

Every now and then I went out and sounded the depth of water. To comfort ourselves I repeated several of the Psalms of David that I knew by memory, and then we sang some hymns. Wearied by the exertions of the day, and fainting from hunger, there we stood till early dawn. I then went out, and found that the water had receded a good deal. Some of our village roads became visible. I now searched for some food, and found a quantity of rice in a bag which had got wet. We blessed God for his unspeakable mercies, and each ate a handful of the raw rice, but the children and those who were wounded on the raft refused it. I set about, therefore, to get a fire lighted. My gun and ammunition were on a shelf in a side room. I hoped to find this safe, and a fire would easily be got. My son went in search of it, and was successful. And now a fire was soon kindled, and some of the damaged rice was boiled and given to the children and the invalids. The smoke as it arose revealed to the whole village around us that we had obtained a fire, and constant demands were made upon it, which we, of course, freely responded to, and each one that came for a fire was not sent away without a handful of raw rice. I now set about to examine, wash, and dress the wounds of the sufferers. The sun was shining bright, and I laid them out to enjoy it, and to get their clothes dried, and while my wife was boiling a quantity of rice, I went round to collect my flock. Alas! there were no huts standing in the village; the poor people were sitting here and there, stricken with fear, without clothes, without food, houseless. I gathered all into what remained of my house, and counted them, and found that sixteen of the faithful had perished, and their bodies were lying about. As soon as we had all eaten of the boiled rice I began to think how I should dispose of the bodies of our departed brethren. It was impossible to bury them, the whole country was under water; it was as impossible to keep the bodies until the water had subsided. I therefore took them to the river, and with prayers sank them in deep water. When I returned home I found that many bodies of human beings, and carcases of cows, bullocks, wild hogs, monkeys, and birds of various kinds, had floated up to our village, got entangled in the brush-wood, and remained there. Fearing that a pestilential fever would be caused when decomposition took place, I induced some of the men to help me to remove most of the carcases and bodies into the nullah leading to the river, about half a mile from the village. By this time unbelievers from a distance, seeing the smoke of our fire, came to us and begged for some food. A little was given to each, and they were dismissed with some words of comfort. All our people were now crowded together in my ruined house, and after returning thanks to Almighty God for our preservation, and casting ourselves upon His protection, we passed another night together.

On Friday, the 7th, the water had so far receded that we were enabled to go about, and went therefore to the bazaar in search of food, for the little stock of damaged rice was all exhausted. But no bazaar was to be seen; being closer to the river than our village it had been clean swept away, and we found it almost impossible to get any rice. All the granaries in the village, with their contents, had been destroyed; and when I look to the future of our village, and the prospects of our mission, all

seems dark and dismal; our new church destroyed, my bungalow in ruins, the Christians' huts all gone, and as most of our cattle have perished, the people in the whole of this district on the point of starvation; but in God is my hope."

The following are additional particulars from Masulipatam, on the Coromandel Coast, a station of the Church Missionary Society. We quote from the *Church Missionary Intelligencer*.

In one school, under the superintendence of Mr. Sharkey, thirty-three poor girls were swept away. Mr. Sharkey thus describes what happened:—

"God has showed us great troubles and adversities, and yet turned and refreshed us. He has brought us from the deep of the earth again. The 1st of November can never be forgotten. The day was a wet one. The wind blew with more than ordinary violence, and we all felt that a storm was at hand. But we went through our day's work, attended school both morning and evening, paid the mission agents, and I returned home as usual. The wind increased, and at 10 o'clock P.M. there was a terrific hurricane. We made all our preparations by way of guarding our doors and windows. We had scarcely done this when a cry of 'The sea, the sea!' was heard. It came from some of our servants who had previously taken refuge in our kitchen, and who, with great difficulty, contrived to reach the room in which fifteen girls and ourselves had taken refuge. A minute after we had admitted them in, the sea rushed into the house, and I had just time to put the children on our large cot, and take my position at the only door, which we all had to guard. But the bolts gave way. Door after door was carried off, and we were completely at the mercy of the wind and waves. Our children behaved nobly, and we were enabled to pray together with great calmness, and commit ourselves to Him who once said, 'Peace, be still.' The water rapidly increased in depth. I was waist deep in it, when the rising water suddenly stopped, and receded as fast as it came. We then removed the children to another room, and *wished for the day*. The rain was pouring into the room in torrents, and the wind was still violent. The night was dark, and we had no light after 3 A.M. There were two things I cannot adequately describe—the feeling of gratitude when the water began to recede, and the sense of joy with which we hailed the first gleam of morning light. 'O Lord, thou hast brought up my soul from the grave: thou hast kept me alive.' God has been to us a strong rock—a house of defence to save us.

"During the night we had often thought of the children in the bungalow adjoining our house. *We were not able to render them any assistance;* and though the bungalow was a strong building, we had many fears. The next morning told us what had been done. My heart breaks to write it. No less than thirty-three children were either drowned in or swept away by the flood! The building stood, but every door in it was carried off, and the wave knocked down everything before it. The hospital, in which there were several children, and which adjoined the bungalow, came down. Every article of furniture was washed away, and only twenty-five of our dear children were spared to tell us of the dying shrieks of their fellows, and their own miraculous escape. They were nearly naked, and we were little better ourselves. My valuable library, all my Telugu manuscripts, and materials for new works, collected during the last twenty years, and a large quantity of our furniture, have either disappeared or are irreparably damaged. Our girls' school-room is down: our house is scarcely habitable, and we are now staying in two small rooms in the Commissary's office. Bunder is no longer what it was some months ago. It is difficult to recognise it.

"To my utter astonishment, the Buttayyapet house is still standing, but it has received much injury. The walls surrounding it have, some of them, fallen down, and from what I hear, many of my day-scholars have perished. The boarders have been spared. Both our schools have been closed, for a time only, I trust. Exclusive of our girls, we have lost nineteen members of our congregations. No two persons seem to have suffered alike: each has his own tale of woe to tell.

"I am now sitting alone in a corner of my former house, with the ruins of our property scattered all around, and the compound filled with dead and dying trees, prickly-pear bushes, mud, and rubbish of every kind. With reference to my own loss, I feel comparatively little, although I am almost a beggar; but the thought of our dead children is too much for us. Still God has done all things well, and in wrath remembered mercy. He has not dealt with us after our sins. Our prayer is, that the visitation we have just had may be abundantly blessed to us; that it may humble us to the dust; make us more devoted to His cause; teach us not to make nests for ourselves, and live in needless luxury and ease; fill us with a deep sense of our vileness, and a precious sense of His love to us; and keep us ever ready for His coming. It is remarkable that some of our heathen servants, in that dark and terrible night, prayed to Jesus for help. I am not able to tell you a fraction of all our troubles. Pray for us."

Amongst other girls who were lost, mention is made of Lakshmi, or Lakshmamah, on the point of being married to one of the teachers. This young believer, for such she was, is safe folded in her Saviour's arms, far above the ills and sorrows of earthly life. Her brother, Ramchandradu, a Brahmin convert, thus touchingly refers to her death:—

"Through the mercy of our Lord Jesus Christ, I and my brother Venkataramayya escaped this general destruction which happened on the 1st of this month. I must proceed to relate the mournful

story of my dear mother and sister Lakshmamah. My mother and my sister were both staying in the same room. The flood began to come at about half-past 10 in the night, and, to escape which, they tried to get to Mr. Sharkey's large bungalow, and while they were attempting to escape they were swept away by the sea. In the morning we found my sister's body in Mr. Sharp's compound, but my mother's body had entirely disappeared. Some say she was found, but I do not know the truth. I must not stop here, but I must relate some particulars concerning them. I feel great comfort in thinking of my dear sister, that she is enjoying her rest with her Redeemer. Mr. Sharkey bears testimony to her good conduct, and there was evidently a great change in her latterly: without the least doubt, I believe that she was a true believer in the Lord Jesus Christ, and she is resting now from all the troubles and cares of this present evil world. I feel grieved only through my weakness because I wished, though not the wish of God, to enjoy her company a little longer, as it is natural; but it is far better for her to depart and to be with Christ, as saith St. Paul.

"I do not know what you will think when I say that more than 20,000 if not 30,000 souls were lost in that single night. I know, in many families, one out of a family consisting of eight or nine persons surviving. This is a dreadful visitation, yet the surviving people seem to go on just in the same way after the catastrophe as before it. The loss of property is so great that I cannot tell you."

BAPTISMS AT BOMBAY.

Dr. Wilson writes to Dr. Duff, who is now Convener of the Free Church Mission:—"During the few past months seven individuals have been admitted into the communion of the native church on their own profession of faith. Some of these are pupils of the female boarding-school, one a convert from Hinduism who has got grace to imitate the example of her parents, who had embraced the truth as it is in Jesus while in the service of the school; one, a convert from Mohammedanism; and two, converts from Romanism. Their conduct since their making a public profession of their attachment to the Saviour has, with a single exception in the case of one of them, been very satisfactory.

"The other entrants into the Church are young men, two of them being converts from Mohammedanism, and one from Hinduism. The eldest of them had been a sarang (boatswain) for some years on board a ship commanded by a European, and had there formed a liking for Christianity in its social aspects. When labouring under a severe attack of illness (from which he will never altogether recover) he requested an excellent medical professor to bring him to my notice. For considerably upwards of a year he has been under my instruction, not, however, enjoying those advantages which he might have had, had he been proficient in any of our Indian languages. He is a native of the shores of the Persian Gulf, his father having been an Arab and his mother a Persian. I need scarcely say that he is one of the converts from Mohammedanism (I never call the system Moslemism or Islamism, for it is far from giving to the troubled soul that rest and peace which it promises).

"The other convert from Mohammedanism is only eighteen years of age. He is at present a pupil in our Institution, having been put there on the commencement of his religious inquiries about the beginning of the year, where he was brought forward by one of our native school visitors. He is a tolerably good vernacularist. His mother, his only surviving parent, has not taken that offence at his baptism which often appears; and she has not isolated herself from Christian influence. The last of the persons to whom I refer was educated in the vernacular department of the Institution. His Hindu parents, who sent him to it, have exhibited no opposition to his embracement of Christianity, into which one of their daughters, educated at the Ambrolic female school, entered a few years ago. He is only sixteen years old, and has now commenced the study of English. I should mention that it was at my Sabbath evening service on Malabar Hill that he first expressed his wish to join the Christian Church. He here enjoys the benefit of a weekly service, conducted by Mr. Dhanjibhai, on the premises of a Christian friend greatly interested in the Christian instruction of the natives in his neighbourhood, as well as of the service at my house, which I have just mentioned."

TWENTY-ONE YEARS' MISSION EXPERIENCE.

A retrospect of twenty-one years' labour in Tinnevelly, by the Rev. J. T. Tucker, of the Church Missionary Society, brings out the following facts. During that period he has rescued from heathenism and Romanism 3100 souls; he has witnessed the voluntary destruction, by the worshippers, of upwards of forty devil temples, with all their idols; and he has established sixty schools, and built sixty-six churches of various dimensions. There have been, of late, some discouragements, arising from cases of immorality, and from the refusal to submit to Church discipline; and from a revival, among some of the people, of heathenish practices, traceable to the prophecy that a certain demi-god is coming to destroy the English Government and restore Hinduism in its integrity. But while this is the state of things in some places, generally speaking the people were never so disposed to listen to the preaching of the Gospel. The increasing liberality of the native Christians is regarded as the most encouraging feature in the work. "In almost every village where I have held a missionary meeting," writes Mr. Tucker, "there has been a goodly increase in the collections."

The adult baptisms by the agents of the Church Missionary Society, during the second half of the year 1863, numbered throughout South India 393, of which 238 were in Travancore and 139 in Tinnevelly.

We learn with great regret that the Rev. Dr. Myron Winslow, Missionary in the Madras Presidency, died on his way to America, at the Cape of Good Hope. He had been 45 years a missionary in Southern India, having been among the earliest American missionaries to that country. A memoir of his first wife, Harriet Winslow, has had an extensive circulation, and been very useful.

BISHOP OF CALCUTTA'S VISITATION

IN THE NORTH-WEST.

The Bishop of Calcutta and Mr. Cowie left Dalhousie on Monday afternoon, October 17th, and slept that night at Sirdanah, on the left bank of the Ravee, in a small bungalow, which the Rajah of Chumba hospitably provides for European travellers. On Tuesday morning they went down the Ravee to Shahpore. The mode of navigating the river above that place is as follows:—a common charpoy, on which the passenger reclines, is placed on two inflated ox-hides, one at each end; and the steering is done by two men, floating each on a separate musuk, and holding on to the charpoy, one at the head, the other at the foot. These men are in the water almost up to their waists, during the whole voyage; and perform wonderful feats of agility and dexterity with their legs in clearing the rocks, when their frail craft is being borne at the rate of ten miles an hour or more, amidst roaring waves, down the many rapids which are encountered as the stream leaves the hills for the plains. The river banks are very pretty, and in some parts grand, between Sirdanah and Shahpore; the heights on the Cashmere side being crowned here and there with fortresses, in which the Maharajah's troops are garrisoned, to repel, if necessary, the invasion of foreigners.

From Shahpore the travellers drove to Madhopore, where they were the guests of Captain Dyas, R. E. The Rev. J. B. D'Aguilar, chaplain of Umritsur, had arrived in the morning to meet the Bishop. In the evening, the Bishop consecrated the church, which was only just finished; a small Gothic building, doing much credit to the knowledge and taste of Captain Home, R. E., the architect; and confirmed seven persons at the same service. The prayers were read by Mr. D'Aguilar, and the lessons, the deed of consecration, and the preface to the confirmation, by Mr. Cowie. From the church the Bishop went to the cemetery, which is close by, accompanied by the congregation, consisting of all, or nearly all, the Christian community of the station, and consecrated the newly enclosed and prettily laid out ground. The Deed of Consecration was read by Mr. Cowie.

On Wednesday, October 19th, the Bishop and Mr. Cowie drove to Goordaspore, about ten miles from which place the horse fell, throwing the Bishop and his chaplain out on to the roadside, which fortunately consisted of deep sand, so that no serious injury was sustained by either of them. The Bishop was received at Goordaspore by Mr. Jones, Superintendent of Police, at whose house he met the Rev. J. M. Brown, of the Umritsur Mission. In the evening, the Bishop consecrated the church (a thatched building), and the cemetery. Mr. Cowie read the deed of consecration at the former, and Mr. D'Aguilar at the latter.

On Thursday, October 20th, the Bishop left Goordaspore, by doolie dak, for Sealkote, where he arrived on Friday morning, and was the guest of the Rev. J. Baly, chaplain of the station. Mr. Cowie stopped with Major Dawson, of the 93rd Highlanders. On Friday and Saturday, the Bishop, accompanied by Mr. Baly, visited the hospitals, (holding a short service for the sick), and the schools of the 20th Hussars and the Artillery. On Sunday the 23rd, the Bishop preached, and Mr. Cowie read prayers, in the cantonment church, morning and evening. The Rev. C. T. Toussaint, of the Additional Clergy Society, minister of Jhelum, who had come over to see the Bishop, also assisted Mr. Baly in the services. Collections were made for the Diocesan Board of Education. On Monday, the Bishop visited the military prison, a large establishment, to which prisoners are sent from all parts of the Presidency. Here, as is the case more or less, wherever there are cells for military offenders, a zealous chaplain has a door "great and effectual" opened to him, for teaching that heavenly wisdom, "whose ways are ways of pleasantness, and all whose paths are peace." In the evening, the Bishop, Mr. Cowie, Mr. Baly, and Mr. Toussaint, dined with Colonel Stannus and the officers of the 20th Hussars.

On Tuesday, Mr. Baly took the Bishop to see the American Presbyterian Missionaries in the city of Sealkote, and went over their Industrial School.

In the afternoon, a confirmation was held in the cantonment church: Mr. Baly read the litany, and Mr. Cowie the preface. Thirty-four persons were confirmed, mostly soldiers. Some of them (belonging to the band of the 93rd Highlanders) had travelled all night to be in time for the service, having been away with a wing of the regiment at Lahore, where it formed the Viceroy's guard of honour at the great Durbar.

In the evening, the Bishop, Mr. Cowie, Mr. Baly, and Mr. Toussaint, dined with Major-General Stisted and the officers of the 93rd Highlanders.

On Wednesday, October 26th, the Bishop and Mr. Cowie were driven by Captain Barnes, of the Royal Horse Artillery, to Goojranwallah, where they rested a few hours in the house of Mr. Brandreth, C. S. Deputy Commissioner. In the afternoon, they continued their journey to Lahore, by post-office van.

At Lahore the Bishop was the guest of the Honourable the Lieutenant-Governor, and Mr. Cowie of his brother, Lieutenant Cowie, who is commanding *pro tempore* a battery of artillery at Mean Meer. Thursday, October 27, was chiefly devoted to seeing the great improvements which have been made at Lahore since the Bishop's visit

in 1860, especially the pretty native gardens which now encircle the walls, and have taken the place of a zone of sand, filth, and ruins, which formerly polluted the whole neighbourhood. On Friday, Oct. 28, the Bishop spent the morning at Mean Meer, visiting two hospitals and two schools, and afterwards the garrison cells, where he held a short service with the prisoners, and expounded to them a passage of Scripture. On Saturday, October 29, Messrs. Keene and Fitzpatrick came over from Umritsur to spend Sunday with the Bishop, and they were accompanied by Mr. Stuart, who was visiting some of the Punjab Missions of the C. M. S. The American Presbyterian missionaries, Messrs. Forman and Newton, were also invited to breakfast. In the evening, the Bishop, accompanied by the Lieutenant-Governor and Mr. Kilbee Stuart (chaplain of Anarkulli), went to the Fort, where the company on duty were assembled, and after a short selection of prayers read by Mr. Kilbee Stuart, the Bishop gave an extempore address. On Sunday, Oct. 30, he preached thrice: at 6·45 A.M. at Mean Meer, at 11 A.M. at Anarkulli, and again at 5·30 P.M. at Mean Meer. Collections were made at Anarkulli for the Diocesan Board, and at Mean Meer for the Additional Clergy Society. Mr. Murray read prayers at the first service, Mr. Kilbee Stuart and Mr. Keene at the second, and Mr. Cowie at the third. On Monday morning, Oct. 31, the Bishop, accompanied by the Lieutenant-Governor, Mr. Macleod, Mr. Cooper, Mr. Thornton, Captain Maclagan, Mr. Kilbee Stuart, and several others, examined the Anarkulli High School, at which are about thirty boys, and afterwards the girls' school, where there is about the same number of pupils. Both are well and carefully taught, but a new and airy building is much wanted, and in the case of the boys' school, an assistant master. It is hoped that the Diocesan Board may be useful here. In the evening a confirmation was held for the two stations in Anarkulli church, when twenty-one candidates were confirmed, though it is much to be regretted that there was not a single soldier from the large garrison of Mean Meer. Unless chaplains go about among the men, and speak to them individually, as well as publicly in church, on the subject of confirmation, it is quite certain that they will fail in obtaining many, or even any, candidates, and so lose an opportunity for that direct pastoral intercourse with their flock which all earnest clergymen so fervently desire. The mere ceremony of confirmation is a small part of the matter, though certainly the solemn blessing of the Church conveyed by its chief minister, and the formal admission to the right of partaking in Christ's Holy Communion must not be undervalued. But when, in addition to these, we think of the preparatory lectures, the opportunity for quiet advice, for personal individual appeals to the conscience, and for reviewing a man's past life, the increased intimacy, and the foundation of lasting influence, the importance of confirmation, as a means of faithfully fulfilling our ministry, can hardly be exaggerated. Next day (Tuesday, November 1) the Lieutenant-Governor and the Bishop went to the American mission building in the city, and were greatly struck by the sight of 900 boys in their many-coloured turbans and shawls gathered together in one large hall, from the network of branch schools which the indefatigable and devoted missionary, Mr. Forman, has spread over Lahore, and from which, if many actual conversions have not yet resulted, yet the good fruits of increased intelligence and morality, and a really friendly feeling to Christianity and Christians, are sufficiently apparent. On that evening at 9 o'clock the Bishop left Lahore for Ferozepore, which he reached early on November 2, and where he and Mr. Cowie were the guests of the Rev. Dr. Smyth. During their stay two schools and two hospitals (of the Artillery and the Royal Fusiliers) were visited, sixty-three soldiers and others were confirmed, and the Bishop preached on Sunday, November 6, for the Diocesan Board. But the chief interest of the visit centered in the native confirmation. The 32nd Regiment N. I. (Muzbee Sikhs) are now quartered at Ferozepore, and Dr. Smyth, rightly regarding the Christians among them as his parishioners, has instituted a service for them every Sunday in the vernacular, and prepared sixteen of them for confirmation. These were confirmed in the station church on Thursday, November 3, Dr. Smyth reading the litany, Mr. Cowie the preface, the Bishop the rest of the service and an address, all in Urdu. The event excited so much interest in the regiment, that all the men (heathen and Christian alike) requested permission to come and see it, and accordingly the nave of the church presented the unusual sight of an attentive congregation of Sikh soldiers. The transepts were filled with Europeans, some of whom said that it was the most impressive scene that they had ever witnessed in India. At Ferozepore the Bishop was attacked by fever (chiefly the result of standing out in the sun to see some soldiers' games by which the anniversary of Inkerman was celebrated), and was detained there till Thursday, November 10. On November 11 he reached Umballa, where he rested for thirty hours at Mr. Rotton's house; on Saturday, November 12, left it; and early on Sunday morning, November 13, arrived at Saharunpore, where he was the guest of Mr. Becher the Judge, and Mr. Cowie of Dr. Garden. Mr. Tuson, Chaplain of Roorkee, came over, and in the morning read prayers, the Bishop preaching for the Additional Clergy Society. As the Commander-in-Chief's camp was in the station, the collection amounted to the sum (considerable for so small a place) of Rs. 150. In the evening Mr. Tuson read prayers, and Mr. Cowie preached. On Monday afternoon, November 14, the journey was continued. Rajpore was reached at sunrise, and Mussoorie at mid-day. Here the travellers were the guests of the Rev. R. N. Maddock. A special service, with a sermon from the Bishop for the Diocesan Board, was

held in Landour church on November 16. and on November 17, fifty-one young persons from both stations were confirmed in Mussoorie church. In the evening of the same day a large addition to the cemetery at Mussoorie was consecrated, the effect of the ceremony being increased by the excellent style in which Mr. Maddock's pupils sang (unaccompanied) the metrical version of Psalm xc. As the party stood on the mountain side, surrounded by Himalayas, it was impossible not to feel the solemnity and beauty of the verse :—

Before the hills in order stood,
Or earth received its frame,
From everlasting Thou art God,
To endless years the same.

The day was ended by the Bishop attending evening prayers at Mr. Maddock's school, where he gave an address to the boys. Next day (November 18), after an early visit to Landour to inspect the cemetery, and see the magnificent view of the snowy peaks of Gungutri and Jumnutri, the Bishop and Mr. Cowie descended the hill to Dehra, where the former was the guest of Mr. Ward, assistant-superintendent of the Dhoon (an old Marlborough pupil), the latter of Mr. Eckford of the Royal Engineers.

China.

STATISTICS OF CHINA MISSIONS.

Mr. Baldwin, of the American Board, publishes the following statistics of the China Missions. A note states that the statistics are not complete; those of some missions, indeed, are entirely wanting; yet they will be useful for reference, as an approximation to accuracy. The missions are seated at twelve principal centres, where the numbers of ordained missionaries, stations, and outstations, churches and baptised converts are as follows :—

Stations.	Present number of ordained Missionaries.	Stations and outstations.	Churches.	Whole number of Baptized Converts.	Boarding Schools	Pupils in Boarding Schools.	Day Schools.	Pupils in Day Schools.
Canton .	18	11	7	254	3	36	10	368
Hongkong*	2	3	2	160	4	60	4	60
Swataw .	3	6	1	72	1	15	1	22
Amoy .	11	20	12	825	..	..	7	70
Fuh-chau .	9	12	8	212	4	46	3	63
Ningpo .	11	23	11	540	2	40	7	84
Shanghai†	8	15	8	394	2	31	5	42
Han-kow .	2	3	1	25	..	..	..	..
Chefoo .	3	3	1	11	..	..	1	6
Tung-chow	5	3	2	26	1	5	1	6
Tientsin .	6	3	3	53	1	6	4	55
Peking .	6	6	1	4	1	8	1	20
Total 12 .	84	108	57	2,576	19	247	44	796

* German mission not included.
† Several missions not included.

The last table,—the "Summary of Societies,"—is presented here in full.

Name of the Society.	Present number of ordained Missionaries.	Stations and outstations.	Churches.	Whole number of Baptized Converts.	Whole number Excluded.	Whole number Deceased.	Present number of Baptized Converts.	Present number of Communicants.	Contributions of Native Christians during the past year.	Ordained Native Preachers.	Catechists employed as Teachers.	Students for the Ministry.	Boarding Schools.	Pupils in Boarding Schools.	Day Schools.	Pupils in Day Schools.
Am. B. C. F. Missions . .	9	7	5	56	6	5	45	43	24	..	8	4	4	37	4	108
London Mission. Society .	11	29	14	1,025	35	51	529	638	286	2	36	..	..	..	11	160
Am. Presbyterian Board .	14	17	7	248	9	18	191	186	138	2	22	5	5	81	7	190
Am. Ref. Dutch Church .	4	4	3	406	16	49	310	310	600	2	12	..	..	..	2	30
Eng. Presbyterian Mission	3	8	3	..	..	..	146	146	..	..	13	3	..	..	3	?
Am. United Pres. Mission	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Am. Baptist Miss. Union .	6	12	4	229	23	33	168	162	81	..	10	2	1	15	1	22
South Baptist Convention .	5	6	5	181	30	12	170	170	122	..	11	1	1	5	2	23
English Baptist Mission .	3	2	1	11	2	1	7	8	23	..	2	..	..	..	1	6
Chinese Ev. Soc. (Baptist)	2	2	1	..	..	..	32	32	..	..	2	..	..	..	1	15
Church Miss. Society * .	7	6	4	176	23	42	261	111	50	1	6	4	5	68	5	34
Am. Prot. Epis. Board * .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Methodist Epis. Mission .	5	7	5	170	20	40	110	110	25	..	10	3	2	35	2	45
Meth. Epis. Church South	4	3	3	25	5	2	18	18	..	..	2	..	..	..	..	..
Wesleyan Miss Society .	6	2	1	37	2	6	29	29	12	..	6	..	..	..	3	138
Eng. Methodist New Con.	2	1	1	12	..	..	12	11	25	..	1	1	1	6	2	25
Soc. Prop. Gos. For. Parts	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
German Mission † . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sev.-day Bap. Miss. Soc.†	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total 19 . . .	84	108	57	2,576	176	259	2,028	1,974	1,386‡	7	141	23	19	247	44	796

* Mission at Shanghai not included. † Statistics not received. ‡ Probably over 2,000 dollars.

Respecting these statistics Mr. Baldwin writes:—

A glance at the "Summary of Stations" is instructive. Missions were planted at Canton as early as 1830, and the missionary force now there is greater than at any other port, *according to the table*. It may be somewhat greater at Shanghai, as inferred from the note. The number of communicants in Canton is about the same as at Shanghai, and but little in advance of the number at Fuhchau. The history of the mission at Canton is a standing witness to two things: 1. The vitality and permanency of Protestant Christianity. Through the long night of apparent failures and disasters, the Church has nobly sustained the work there; and now, as the clouds begin to lift, we perceive everywhere streaks of light, heralding the full day. Let us bless God for the faith of the Church and of the laborious missionaries, from Morrison down, who have shown, by persistent effort, their ardent love for the souls of the haughty Cantonese. 2. The fact that circumstances, almost wholly external, sometimes bar the way to success. The external relations of a people, some peculiar traits of character or developments of depravity, come in to modify, and as it were control, results. The Church ought to make allowance for such facts, and not expect the same or like results always, in different places. There is perhaps as great a variety to be found in the marked results of God's work among different communities of men, as in their peculiarities and surroundings, natural and artificial. Let the Church, while gazing steadily at the grace which surmounts every barrier, have an eye also to nature and Providence, which endlessly shape the details and results of the work, both as to time and manner.

There are two other instructive facts that I will merely allude to. There are only eighty-four missionaries to the Chinese,—say ninety, including those not reported. This is an average of seven or eight to each of the twelve stations. The cities from which the stations are named embrace populations ranging from (say) 200,000 to 2,000,000. But these main points are, as it were, the mere exponents of something greater. Each stands at the outskirts, or in the centre, of immense tracts of country, whose people speak similar dialects, and must be reached by influences from the fountain head, if reached at all. Now what are these ninety men to such multitudes, filling the large cities, towns, and villages, near the main station, and overflowing the whole country, in its every nook and corner? I sometimes fear that we are *spreading* too fast in our work. A missionary goes out to a country station, and at once finds that he has reached a new centre, about which circle multitudes of immortal souls. What can he do? He visits several large villages in a single day, preaches till his strength fails, and returns, after a few days spent thus, to his home.

Let our favoured American Christians draw their own inferences from such statements. They can put all in a nutshell quite easily. Means must be adequate to a required effect, and effects will be in proportion to the means employed. God has nowhere promised that he will reverse this law. We need *men and money*, in large measure, to bring one-third of the human race under the sound of the gospel.

The other fact which I would refer to is this,—that though the *foreign* labourers are few, native agencies are gradually increasing in number and power. Glance your eye along the line of totals, beginning with the 84. The view is encouraging,—stations, 108; churches, 57; baptisms, 2576; converts still living, 2028; contributions by natives in 1863, 2000 dollars; preachers and catechists, 148; schools (day and boarding), 63; pupils, 1043. This is no time to despond, though our own numbers are few, and though our nation is in the throes of a political earthquake. It is just the time to trust God and go forward.

Ceylon.

The Rev. J. I. Jones, of the Church Missionary Society, gives an encouraging view of recent progress in a portion of the Kandian country;—

I am thankful to be able to report the admission to the Church by baptism of fourteen adults from Talampitiya and Hewadiwela, making in all, twenty-seven within the last twelvemonths.

I visited that part of my district in October, and examined the candidates. I found that nine men and five women had acquired a good knowledge of the doctrines of Christianity, and as they professed faith in Christ Jesus as their only Saviour, and expressed in decided terms their entire rejection of Buddhism, I felt no hesitation in baptising them. Several of them had been under instruction for a long time, and had given very satisfactory proofs of stedfastness and faith. Four of the women were wives of men who were baptised last December, and the fifth was now baptised with her husband. She is a very intelligent woman, and is, I believe, doing all in her power to teach her female neighbours.

Inquiry seems to be spreading in the villages, and, though there is much opposition on the part of some, I hope that this year will witness nearly as many baptisms as last.

I was obliged to leave the district immediately after the baptism, but after a fortnight's absence I returned to it, and spent a week visiting and preaching in the villages which belong to Talampitiya, having large and, generally speaking, attentive gatherings.

Talampitiya, though called a village, is really a district, as large as an extensive English country parish, and including no less than fourteen smaller villages. Our converts are gathered out of about ten of these, so that they are scattered over a large area; and as most, if not all of them, seem zealous in making known the truth to others, we

may hope that, under God, the leaven will soon work throughout the whole of Talampitiya. The Christians confidently hope for and expect this.

A most important movement, suggested by Hunapola, has commenced among the converts. Each, according to his ability, is setting apart a portion of his land, making it over to the Society, towards the maintenance of a teacher among themselves. The land already promised is worth at least 50*l.*, and I have no doubt others will in time give sufficient for the support of a native pastor. May God hasten the day, if it be his will, when we shall see a holy, devoted man ordained to take charge of these people, who, by their liberality, bear witness both to what the Holy Ghost has wrought in them, and to their desire to have spiritual ministrations provided for them.

In addition to their gift of land, the Christians are subscribing for the purpose of building a small church in their village. Almost all are giving 10*s.* each, and those who are too poor to give money will give their quota in work. One man has given a valuable piece of land as a site for a church and little bungalow, which is to be erected close by as a residence for the catechist and pastor, and for me when I am in the village.

Another circumstance I regard as even more important and encouraging. Two of the men baptised in December, 1863, Abraham and Paul, asked me to sanction their going out together to preach in the villages around. I replied, I should be most thankful if they would do so, and that I doubted not God would give them souls for their hire. I said, further, that though I could not give them any salary, I would willingly give them a small sum to meet expenses in travelling. All such help was declined. They said they needed nothing, they only wished to go, with my permission, devoting to the work of preaching the Gospel to others the time they would redeem from the cultivation of their fields.

A COMMUNION SEASON.

Mr. Howland, of the American mission, refers to some incidents connected with a recent communion season, as follows:—"In my last, I gave some account of the congregations at the out-stations. You would be interested, I think, in seeing them as they come together, once in three months, at the station, for our communion seasons. One such occasion has just passed. The services at the out-stations being omitted, the catechists who usually conduct them, with the teachers, their families and others, all come. They form a goodly company. There were, this time, eighty-three communicants, and a congregation of about 250 present. On one side sit the teachers of the English school. Though pecuniarily independent of the mission, some of them are most valuable assistants in our work; and I might speak also of the teachers of the training school, and others.

"Leaning against one of the pillars, sits a man somewhat advanced in years, who might be termed a patriarch. His name is Jacob. Rachel, his wife, sits near amongst the women. Their children and grand-children, including those brought into the family by marriage, number forty-seven, all baptised, of whom sixteen are communicants. Jacob's brother is also present, whose children and grand-children, including children by marriage, number twenty-six baptised persons, of whom thirteen are communicants. His wife is still a heathen. If a sister of Jacob, and her husband and children, are included, there are in the family circle eighty who have received baptism, and thirty-one communicants, of whom nineteen are members of this church, the others being connected with the English mission churches.

"Thus Christianity is beginning to take root in the land, by the blessing of God upon Christian families. This also affords an instance of the way in which the branches are spreading, and is suggestive of one of the reasons why the numbers reported in our churches are not always a true index of their increase. They go out from us to other mission churches, but rarely come from those churches to ours, owing in part to more favourable openings for employment in those missions.

"Two infants were brought forward for baptism. One by a young mother, whose husband is some hundreds of miles away, on the continent, at his station, as inspector of police. She has come on a visit to her Christian parents, and has not had the privilege of coming to the Lord's table before, since her marriage, two years ago. Her husband is not a professor of religion. Soon she must return and live again amid that deep darkness, and train her consecrated child in the midst of heathenism and sin. Her father, who has been my fellow-labourer from the beginning, and whose grey hairs are, to my eyes, a 'crown of glory,' stood with her, holding his grand-child for receiving the seal of the covenant.

"Two were admitted to the church, one of whom is the wife of a teacher of one of the village schools. She was, previous to her marriage, more than a year since, a pupil in the Oodooville boarding-school for about eight months. A comparison of what she is now with what she was, gives a striking impression of the influence of that school, and of the blessing from Heaven which seems to rest upon those who become connected with it, even for so short a period. A visit to the village where she and her husband were born and now live, would give some idea of the depth and darkness of that 'hole of the pit from which they were digged,' and brought forth, by Divine grace, to be 'living stones' in the spiritual temple of God. I need not say that these seasons are precious."

West Africa.

BISHOP CROWTHER'S PRIMARY VISITATION.

Aug. 24: *St. Bartholomew's-day.*—Held an ordination at Lagos, when the Rev. Lambert M'Kenzie,

deacon, was admitted to priest's orders: Revs. J. A. Lamb and L. Nicholson assisted.

Sept. 15.—Held a confirmation at Gbebe, when twenty-one candidates were confirmed; viz. five Sierra-Leone settlers and sixteen native converts. This being the first time this rite was performed in this Mission, and the first since my appointment, the ceremony was peculiarly solemn: the candidates for baptism, and other heathen, were present to witness the proceeding.

Sept. 12—17 were spent in examining Mr. Coomber, preparatory to his being admitted to deacon's orders, and also the candidates for baptism for that rite.

Sept. 21.—Idda gave Aboko his presents, consisting of a fancy-border white sheet, a cushion case of damask patchwork, and a smart velvet smoking cap, which pleased him very much. I showed him the presents intended for the king, consisting of a large white calico sheet, tastefully worked upon with many devices, cut from printed calico, of flowers, birds, ferns, &c., and tastefully arranged on the white ground sheet, which was very much admired. These fancy-worked sheets came from the Ladies' Working Association, through the Rev. H. W. Sheppard, at Emsworth. I had kept these nice and suitable cloths with a view to make a proper use of them at Idda, a place of great importance, to which we had an eye these many years, but hitherto no opportunity had presented itself of taking a permanent step. The remainder of the presents, consisting of a patchwork silk scarf, lined with red taffety, beautifully fringed with borders; two rich velvet bags, a velvet cap, and a patchwork cushion case: all these from the Reading Ladies' Working Association. These articles being select, suitable to a king, and being ladies' handiwork, I purposed to make the best use of them, to convince the people and king how superior civilized nations are through knowledge and the reception of Christianity, and how low and inferior is the condition of those who are without them, and what they, both male and female may also be, if they receive the Gospel.

The next, and most difficult part of my work, was to get an interview with the king. Messages were sent three times to-day to the Ata, to give us an interview, but without success. The presents were proposed to be sent first to the king, in order to induce a hasty interview when he sees them. I refused to do so unless I took them myself. Another message was sent to urge an interview: this was accompanied by another messenger from two persons of influence from the king's quarters, who wanted some presents in the shape of kola nuts, to move them to induce the king to give an audience. As these were but small things, I gave a yard and a half of cloth to each, in compliance with their request. After this a promise was made that I should see the Ata, but the time was not fixed. I took it patiently, although it would derange my plan of being back to Gbebe on Saturday to administer the Lord's Supper to the communicants, and to baptise the candidates for baptism; but to see the Ata is of very great importance, because when once this great difficulty is gone through, the way will be opened for our future operations at Idda.

During my detention at Aboko's house, while the messengers went to the Ata, in the course of conversation some superstitious belief was let out by Aboko. It is believed that when the great men, such as the king, chiefs, and other persons of note in this country die, they go to the white man's country, and become such as I am, travelling with the white men, having adopted their habits; hence they regard us as their countrymen who have died, and taken our next state in the white man's country, and are therefore feared. Aboko wanted to know whether the white man's country was not in the neighbourhood of God's residence (Paradise), and consequently much nearer to God than the black man; and whether, by looking into the book, we could not see and know when any one is about to die,—that is, how much longer that person has to live in this world?

Sept. 22.—To-day being an unlucky day to see the Ata, I made up my mind to wait till Friday, which was lucky, not knowing that the Ata has also borrowed the Aljima of the Mohammedans, and added it to his unpropitious days. Being ignorant of this, I vainly hoped to accomplish the object of my visit, and to start for Gbebe soon after, so as to be there by Saturday evening. Several of the eunuchs paid me a visit, some of whom expressed a wish to see the presents intended for the Ata, which I showed them: they were much admired. They left with a promise that a messenger would be sent to Aboko, to announce when the Ata was ready to see me.

Sept. 25: *Lord's Day.*—I got an early breakfast: soon after which Mr. Coomber accompanied me to pay a visit to Aboko, to hear if there was any sign of his preparing to move the visit to the Ata. He was absent from his usual seat in the verandah, but ordered a mat to be spread to seat us. Not long after, an eunuch made his appearance, to summon us to the palace. Aboko also soon made his appearance, ready dressed for the occasion, and told me we should soon go to see the Ata. I asked for a few minutes to return to our lodging, to get ready, and was soon back, when we started for the palace, the eunuch taking the lead. We had first to halt at a lady's, holding a higher position over Aboko: her title is Onupata, which I cannot now explain. After we were introduced to her, and the customary routine of salutation passed through, she dismissed us to Ogbe, a eunuch of great influence, said to be one of the guardians of the king. Here, also, we were seated, with much respect, next to the eunuch, while Aboko took his seat at a very great distance. As he was our host and leader, I hesitated taking the first seat till he had preceded me, but he declined. Ogbe entertained us with kola nuts and palm wine, after which he accompanied us to the palace. We

had to wait for about half-an-hour outside, under a tree, till due preparations were made within, when we were summoned to the presence of the Ata. He was the same person whom I saw in 1859, and I saw him in the same room, and he was dressed in the same tobe. I recognised him at once on entering in. He saluted us heartily, when we were seated on a mat spread for us. After a pause, I commenced relating the object of my visit to Idda on this special occasion. Abraham, who was especially asked for by the king to accompany me to the palace, was my interpreter. I spoke in Nupe, and he interpreted in Igara to the king, although I have not the slightest doubt that the king himself knew as much Nupe as Abraham, it being a commercial language on this part of the river.

I told him the objects of my coming were simply three. First, that I was come to fulfil the promise I had made some years ago of establishing a place of worship and a school at Idda, for which land was promised me, but I was not in a position to take it up then; but that now I am quite ready to commence operations as soon as I have the sanction of the king.

Secondly, that this is the third time the ship, the "Investigator," had gone past Idda without the captain seeing the Ata, which did not tell well in his favour, because the white men always visit other kings down and up the river, and keep up friendship with them; but with the Ata they had not that facility. I wished to know what difficulties were in the way, that we might come to an understanding, and arrange to remove them, that the friendship between the Ata and the white man may be as familiar as it was at the time of the old Aboko.

Thirdly, that as we intended establishing ourselves at Idda, I should be glad if the Ata would take the ruinous state of a large portion of his town into consideration, and act as a king ought to do, by calling together the elders of his country, and consulting to put an end to the quarrel between him and the Aboko's family, recalling them to rebuild their houses, in consideration of the good services to his country of their grandfather, who was a worthy friend to the white men; for our sake, who now interpose; but, above all, for God's sake, who might never forgive us if He were to keep his anger for ever. These three objects were of great importance. The king, no doubt, had heard of them before, because I repeated them before many persons during my stay while waiting to see the king; but to hear it direct from me gave it a greater weight. The little court-yard was filled with spectators, who listened and gazed without noise, or stir, waiting to hear the Ata's reply.

To my first proposition the Ata said they could not refuse to give us a place to build and establish ourselves at Idda; but though he is the Ata, he should have to inform others (his councillors) of it first, before he gave a final answer.

Secondly, as regards the European visitors, he did not refuse to see them; but the shortness of their notice was the cause. His practice was like that of Masaba, or any other king; but he hoped to arrange to see them on their return.

The third head of my proposition needed a deep consideration, so I did not press for an immediate answer. After this I delivered the Ata's presents, exhibiting them one by one to advantage, calling his attention to the needlework as the doings of English ladies, who took great delight in making these special articles for him at my request, and adding that the little girls in his town would be taught to do the like when we are once established here. That the Ata was much pleased with these things, as already described under the date of the 21st, I need not say. He presented me with twenty kola-nuts, twenty very large yams (about 2 cwt.) four pots of palm wine, and one goat and one sheep. I was thankful the Lord had so far given us success as to enable us to see and gain the confidence of the Ata and his people. But the king had been told that I had the sun (*i.e.* the watch) about me, which he should like to see. I got up and opened the watch, which I held to his ears, that he might hear it tick plainly. I then opened the case, that he might see the working of the spring. The Ata had also been told of my glass lantern, and he would be very glad if I would order one like it for him; also a pair of long boots, with a pair of spurs, and a large umbrella. I wanted to see the size of his foot, and he immediately took off his sandal, which articles I promised to order for him. Ogbe and Aboko also ordered a few articles, but inferior to the king's. Both Ogbe and Aboko have promised that, when I am ready to build, I have only to give each one his share of labour, and it will be immediately executed.

In the course of conversation, Abraham, who had picked up a little English, spoke to me in English, in which I replied. The Ata, who took notice of this, said in the Igara language, "Ayikuta understands the English perfectly," which was confirmed by all the courtiers. With this state of feeling towards us, I took leave of the Ata. Close by the king's palace was an elderly woman of rank, whose title is Omada Ogbe, who expressed a wish that we should call at her house. We did so, and she received us very kindly, and presented us with kola-nuts and a kid. On our return home Ogbe presented us with a kid and sixteen yams, and promised that he would do his share of work in building at our intended establishment at Idda. Aboko made the same promise; but these promises must be received with moderation. We retired to rest at the close of the day with thankful hearts for the tokens of God's favour shown to us on our visit to this place.

Oct. 2: *Lord's Day.*—After the morning service I administered the sacrament of the Lord's Supper to our little body of twenty-five persons; and at the afternoon service I baptised ten adults and seven children, all children of our converts. When I was preparing the converts on Saturday, two of the mothers presented their children, and asked why

they should be left out, when they who would have devoted them to idols have given themselves to the Lord. I referred to one of the fathers, also a candidate, but not yet ready to be baptised, and asked if he would not like to make an idol for the child. The mothers said no; it was in their power to do so; their husbands have nothing to do with it. This application brought to my mind the text, "They brought young children to Christ, that He should touch them;" Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." At the commencement of our establishment here, the Nupe settlers were the most forward and promising, but they, being under Mohammedan influence, are frightened back; and now the Igbiras and Bunus, who are entire pagans, are giving us much encouragement. Those mothers who were baptised with their children are Igbiras, the real inhabitants of this town.

Oct. 16: *Lord's Day.*—Before noon we anchored off Onitsha. I lost no time in landing and proceeding towards the Mission station with Mr. Coomber, who was this day to be admitted to deacon's orders, the first in this mission on the banks of the Niger. While at Gbebe every preparation was made for the occasion: an assisting clergyman was only needed to accomplish the object.

We met the congregation at service, so the people were detained when the ordination service was performed, and Mr. Coomber was admitted to deacons' orders. The native converts did not fully understand what it was, but our mission party entered into it with heart and soul. There was nothing grand in it, but a peculiar solemnity pervaded the whole service. The place of ordination, the congregation among whom it took place, the candidate for ordination, the assisting priest, and the officiating bishop, presented such a novel scene, as if a new thing was taking place in Africa. Can this be real? Is this the way Christianity spread to remote countries in the first centuries of its promulgation? Is the nineteenth century the time when "many shall run to and fro, and knowledge shall be increased"—when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose?" If so, let the Church of Christ buckle on her harness; for this is the time of her action. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Her efforts are becoming more permanent in missions among the heathen; her zealous missionaries, who had been training up a Timothy or Titus for the work of the ministry, may have long entered into rest, or been beaten back to retire, through broken health, from the missionary fields of labour in heathen lands, yet their fruits remain: those of the labours of early missionaries in the West Africa Mission are becoming reproductive on the banks of the Niger. If the Lord give the word, great shall be the company of the preachers. Let us, then, watch the leadings of His providence, and be on the alert when He beckons us to move forward. I will refer to the journals for full information of Onitsha station. The Lord seems working with his servants in bringing souls to Himself. I deferred confirmation at Onitsha on account of the shortness of time. The "Investigator" was ready to leave the next morning, and the candidates were not fully prepared. My plan was to land at Onitsha, and wait for the West African Company's new steamer, according to former arrangements, which would have given me some weeks' stay at this station, and then to return to the coast in her; and if she did not come, I proposed to return to Lagos overland; but hearing of the unsettled state of affairs still between the war parties in Ijebu, in which case I might be shut up in the country, and thus lose twelve months, which would entirely derange my plan of visiting Bonny, returning to Lagos, and then to Sierra Leone, on business connected with the mission, I changed my plan thus to return to the coast in the "Investigator," determining, should I meet the new steamer on the way to or at the Nun, to join her, if she was going up to Onitsha, and return with her to the coast. On my arrival here I found that she is not coming out till after Christmas. I am thankful for what the Lord has enabled me to do. Since I left Liverpool on the 24th of July, I have been on the move till now. My arrival at Lagos on the 22nd of August, was very opportune. I came just in time to join the "Investigator," which was going up the Niger, where I had seven full weeks to visit the stations, and successfully accomplished many objects preparatory to future extension. Had I waited for the West African steamer, this year would have been lost to me for visiting the Niger Mission.

IN MEMORIAM.

DR. KARL GRAUL.

On the 10th of November, 1864, we lost in Erlangen a man whose name was known in England, but will, in Germany, be always remembered with veneration. This man was Dr. Graul.

The centre of his activity was the missionary department. In 1840 he was called, at the age of thirty years, to Dresden, in order to preside over the Missionary Institute there, which was shortly afterwards removed to Leipzig, and has there become known under the name of the Leipzig Missionary Institute.

This Missionary Association had separated itself

a few years before Graul's accession from the Basle Association, and had adopted the principle of conducting its operations in accordance with the doctrines of the Lutheran Church. Graul had, therefore, to undertake the difficult task of discovering sympathisers for a very young mission; but this task he achieved in a very brilliant manner. The Lutheran Mission has received a large accession of members not only from Germany, but also from Sweden, Denmark, and Russia, and its revenues have risen from 6000 to 50,000 thalers.

The old German mission at Tranquebar has gone over to the ranks of this association.

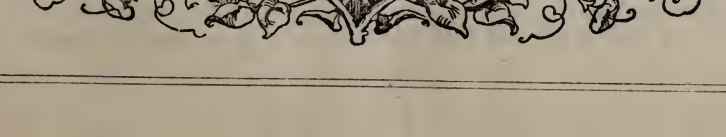
Still greater were Dr. Graul's services to the Missionary Institute. His principles in reference to the education of missionaries were different from those which are commonly observed to prevail in Germany. He required of his missionaries a complete course of theological studies; he received in his institute those only who had either gone through this course, or were able and willing during their stay within the precincts of the mission, to attend the university lectures for the purpose of so doing. He himself instructed them in that language which is most generally spoken in the Lutheran Mission, namely, the Tamul, and exerted himself to make them acquainted with the modes of thinking, and with the peculiar circumstances of the country in which they were to minister. He considered it one of the most important duties of the missionary to make himself thoroughly acquainted with the country and the people, in order to discover the right way to make an impression on them by his preaching.

There was no one in Germany better qualified than Dr. Graul for giving instruction of this kind. He had himself spent three years (1849 to 1852) in India, for the purpose of studying on the spot the population and its manners and language; and was the best master of the Tamul language in Germany. During his residence in India, he acquired a cordial affection for the Tamul people, therefore he desired to have the idiosyncrasies of this people preserved; and he constantly impressed on his missionaries the necessity of making the Tamuls, not German, but Tamul Christians.

This raised the question, whether and how far the privileges of caste were to be maintained; and from this question sprang a controversy which certainly contributed to Graul's resignation, in 1860, of his office of President of the Mission.

Nevertheless, had God preserved him in health, his activity, subsequently to this period, would not have been less fruitful than previously: for Graul was still in the prime of life, and was resolved upon devoting his energies to the missionary cause. He had already designed a series of writings to constitute a vindication of Christianity against Indian, and especially against Tamul heathenism: also a "Handbook for Missionaries," and a "History of the Lutheran Mission in India." His schemes were even more extensive; he intended to found a missionary science, and to represent it by means of lectures. With this view he had chosen the University of Erlangen for his place of abode: and some time before the Theological Faculty of this city had believed that they were honouring themselves by nominating him a Doctor of Theology. They now received him with open arms, and high hopes were founded of the effects of his energies. Besides, the students of theology had already had their attention drawn to him, and he did not require the professorial chair in order to exercise a considerable influence upon them. This chair he was never permitted to occupy. A severe attack of gout confined him to his bed for two years; at the end of which time he arose, and hastened, even before he had quite recruited his strength by a course of bathing, to fulfil the usual requirements of his position as professor in the university. Supported on crutches, he delivered a spirited lecture upon the position and importance of missions in the range of sciences cultivated in the university. Shortly after, he succumbed to a new attack of disease. Only a few weeks before his death, his translation of the Kural, the favourite poem of the Tamuls, was ready for the press; a few days after his death, his "Indian and Tamul Anthology" ("Indische Sinnpflanzen und Blumen zur Kennzeichnung des Indischen, vornehmlich Tamulischen Geistes"), was published. By the former of these works, Graul has shown that he was a philologist of the first order; by the second, that he possessed a rich poetic faculty.

If at the grave of a man, the emotions of his fellow-men can bear testimony in his favour, then Erlangen has borne the most striking and honourable testimony to Graul; for his obsequies were attended by people of all ranks. The shortness of his residence among them, and his having been an invalid most of the time, had not prevented his worth from being recognised. While those who knew him revered and honoured him for his services to missions, his learning, and his splendid powers, he had won the affections of all by his sincere piety, his serene temper, and his mild, friendly, and benevolent disposition.



NEW BOOKS

BEARING ON

CHRISTIAN WORK.

DOROTHEA TRÜDEL was the daughter of a pious mother, whose life she afterwards wrote in a tract that has had considerable circulation. Her mother, left an orphan at twelve, was again orphaned at seventeen, by her grandmother's death, then earned her livelihood by spinning, and at four-and-twenty made an unhappy marriage. She suffered whatever a loving and patient woman can suffer from a reckless and ill-tempered husband, yet for more than a quarter of a century her children never heard a murmur pass her lips. "You trust him too well," they would sometimes cry in irritation. "You will understand it all some day, my child," she would reply; "through my husband I have learned to trust alone in God." The family was large and quite as poor. Sometimes there was not a farthing in the house. Still the good woman held to her favourite saying, *pray, but never beg.* "Mother," they said, "you would say nothing if we had all to turn beggars some day." "That can never happen," was the rejoinder, "for God's word is older than we are, and it says, 'He will satisfy the poor with bread.' Children, pray and work, then you will never suffer want." The Bible, "unspeakably precious to our mother," was the only book they had, and they learned from her to know it well. Idle words never fell from her lips; indeed she never talked much, nor could she bear any echo of the petty gossip of her Swiss village to be heard in the house. She ruled it by her sweet, gentle temper, made the little ones feel that it was a peaceful, cheerful home because it was holy, and would constantly be overheard praying, "Let none of my children be missing in the last day." Self-sacrifice ran in the family. Her sister lived for years on potatoes and cold milk, that she might provide for her father. Prayer was the solace of this excellent mother. In all straits it was her first resource, and she was never weary telling of the graciousness and fulness of God's answers. "Even in sickness, our mother had no cure but prayer." When the children were grown up, they tried who could take the best care of her, and "she had the joy of beholding several of us serving a risen and accepted Saviour." After her death, the husband believed in Jesus, and so the burden of her prayer was completed. In such a household, Dorothea, the youngest and eleventh child, received that highest of teaching, the fear of the Lord. She grew up, shy, simple, pure-minded, and conscientious; self-righteous also. But in 1835 one of her girl companions died suddenly. "I was so impressed by this circumstance that from that moment I wished to become a follower of Jesus; but instead of opening my heart to my mother, I shut myself up in my room, and there prayed so incessantly for the forgiveness of my sins, that I became quite worn out with weeping, and finally fell sick. Then I told my mother that the most burthensome sin I felt was having danced so often on Sunday. She comforted me very affectionately, and a new life opened out before the penitent." Soon after—she was then twenty-two—she exchanged silk weaving for the making of artificial flowers; and some little property falling in, she was rendered independent, and became an employer in place of a mere worker. Four of her workpeople fell ill; and notwithstanding the doctor, they grew worse; "at last the necessity became so pressing, that I went as a mourner to the Lord, and laid our distress before Him. I told Him how willingly I would send for an elder, as is commanded in James v., but as there was none, I must go to my sick ones in the faith of the Canaanitish woman, and without trusting to any virtue in my hand, I would lay it upon them. I did so, and by the Lord's blessing all four recovered. . . I did not know before what was meant by being *nothing*, and yet I had considered myself converted." From this time she began "to care zealously for the souls of others," and spent her leisure, after business hours, in visiting. Children came to her, desiring to read the Bible. She became herself slowly conscious of a singular power over the sick. She attributed it to faith. Friends urged her to receive the diseased into her house, and gradually it became an hospital of an unexampled character, for, whatever

healing was accomplished, medical aid was not called in. The prayer of faith to the Chief Physician she maintained to be the great means of cure among Christians. A second house was taken, and then a third; and the little village of Männevorf on the Zurich Lake acquired that notoriety which it is not likely soon to lose. Many cures were undoubtedly wrought. They were testified by such men as Tholuck, and Prelate Kapff. Was it by mesmeric agency? When she was once asked to visit an out-patient, she determined to test that point. She avoided the house, never saw the patient, but prayed earnestly that, to show it was not mesmerism, God would heal. And the woman was cured. In September 1862 she died. The Institution —for such it now is—is conducted in the same spirit by Mrs. Weller, her coadjutor in later years, and the prayers of faith, it is said, are answered still. It is a curious narrative, and suggests questions of importance. Many examples of her mode of treatment are narrated at length, and they leave no room for doubting her own conviction, not of a healing or miraculous power, a claim from which she shrank, but of a direct Divine interference in reply to faith. The details of Miss Trüdel's life will be found in a most interesting little volume;* and independent of the special feature of the healing, the biography and letters of this truly Christian woman will be read with pleasure and advantage.

Immediate acceptance of the Gospel, and conscious peace with God through the blood of Jesus, were the cardinal points in Dorothea Trüdel's teaching. They come out also with great distinctness in the writings of one of her most venerable Swiss contemporaries, De Cæsar Malan, in none more than in the *Conventicle of Rolle*,† which he published more than forty years ago, and which has now found an English translator. A few ministers of the Pays de Vaud, a strange clergyman from Geneva, an officer, and some Christian men and women, have met in the house of a pious nobleman. It is marked by a wisdom and Pauline large-heartedness of charity, that would be invaluable to many of the so-called lay preachers of our day, and all the more noticeable as the teaching dearest to them was also dear to him. It is the tendency of the sectary, moving in a narrower sphere, to deny the very name of Christian to the larger part of the Church, to say with an air of pity, "Mr. —— does not preach the Gospel." "Beware," says Dr. Malan, "of denying him the name of Christian, because he does not possess the energy of St. Peter, or the unction of St. John. . . . You must, however, set some bounds to the forbearance: you cannot extend it indiscriminately to all ministers. . . . The only limits which I prescribe, are those with which the Apostle surrounds the Churches of Galatia, Ephesus, and Crete. I endeavour to ascertain the solidity of the foundation which a minister lays. If it is Christ, and Christ crucified for guilty sinners, I recognise the operation of the Spirit of Truth in his mind, and hold out to him the right hand of fellowship. If I afterwards see him build upon the foundation, hay or stubble, I pray the Master to strengthen, to instruct His servant; and I endeavour to be useful to him so far as I am able." Now with regard to Christians in general, "I cannot sufficiently enforce Christianity on every one who, feeling in his own experience that faith respects God and not man, also knows that it may continue lying in the ground without producing a plant strong enough to overtop the weeds and thorns of our former sinful habits."—"You are then of opinion, Sir, that we ought not to limit our religious connections to those friends who hold the same sentiments, and exclude others who do not see things in the same light?"—"Beware of falling into so dangerous an error. By allowing yourself to be so narrow-minded you would soon become a schismatic, if I may use the expression, or a sectarian; and if you thus permit yourself to be wedded to your own opinion, you will not be long of forming a church exclusively for yourself." With conversations in this spirit the meeting draws us, till a short address from the Genevan clergyman seems demanded, and choosing the third chapter of Galatians, he expounds his views with admirable simplicity under these two heads—I. *No Works in order to Salvation;* II. *No Salvation without Works.* The wide circulation of these works, as well as of Dr. Bonar's two volumes on the same text—*God's way of Peace* and *God's way of Holiness*—is demanded by the exigences of lay and other evangelism at the present time, and for the usefulness of all workers for Christ.

The third volume of Irving's works surpasses its predecessors in interest. Besides occasional discourses there are three series of sermons preached at Hatton Garden soon after his settlement in London, and on such worthy subjects as *Prayer*, *Praise*, and *Family and Social Religion*. Among the occasional discourses are the Farewell at St. John's in Glasgow, the last sermon in the Caledonian Church, and the first in the National Scotch Church. Some readers will turn perhaps with greatest interest to his analysis of the Church of Rome in the *Cause and Remedy of Ireland's Evil Condition*, and his living and enthusiastic picture of the *Spiritual Economy of Scotland*. Five and thirty such sermons as these are a legacy of power and wealth of thought such as few preachers have bequeathed to the Church. Dr. Stevenson's *Suggestions for Scripture Study** will no doubt be read by those who have made acquaintance with his exposition of the 103rd Psalm; but they will be especially welcome to the students of prophecy. Their object is "to meet a practical difficulty connected with the doctrine of the Second Advent by persons who are hindered from person-

* *Dorothea Trüdel; or, the Prayer of Faith.* London. 1865.

† *Conventicle of Rolle.* Translated from the French of the late Caesar Malan, D.D. London. 1865.

* *The Second Advent: Suggestions for Scripture Study.* By the Rev. John Stevenson, D.D.

ally realising it as a probable or even possible event in their own lifetime, seeing that the same word appears to declare that various important events must previously take place." One suggestion is that *the coming of the Lord in the air* has no preceding signs or events to mark it, but *the coming of the Lord to the earth* has; the former is the beginning of the end—the latter the end itself. The memorial services of a new church have seldom more than local interest, but those of the church at Rutland Square,* Dublin, are connected with the establishment of the Presbyterian Church in Ireland, the congregation being linked back through the various phases of Irish history to the stirring times of Cromwell. A clearly written introduction, from the pen of the senior clergyman, furnishes many valuable historical details, and the volume is enriched by sermons from Dr. Horatius Bonar, and, what has of late years been too rare, from the venerable Doctor himself.

* *Memorial Services, at Rutland Square, Dublin.* Edited by the Rev. W. B. KIRKPATRICK, D.D. Dublin. 1865.

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